

# THE BETTER WAY

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VOLUME 2.

CINCINNATI, MAY 12, 1888.

NUMBER 45.

## THE BETTER WAY.

ISSUED EVERY SATURDAY.  
THE WAY PUBLISHING CO., Proprietors.  
M. G. YOUNG, President.  
L. S. MCKENNA, Treasurer.

L. BARNEY, Editor.  
Assisted by a Corps of Able Writers.

CINCINNATI, MAY 12, 1888.

SUBSCRIPTION PRICE - TWO DOLLARS per Year, strictly in advance. Two Dollars and Fifty Cents to any Foreign Country in the Postal Union. In the United States THE BETTER WAY will be sent Five Months for One Dollar.

ADVERTISEMENTS  
Will be inserted at Fifteen Cents per line, Nonpareil, for first insertion, and Ten Cents per line thereafter. Special contracts for long time advertisements.  
Publication Office, 222 West Pearl Street, Cincinnati, Ohio.

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## THE ROSTRUM.

Immortality.  
Lecture delivered by Mrs. A. M. Gladding at Grand Army Hall, Cincinnati, Sunday, May 5, 1888, for the Congregation of the Society of Union Spiritualists.  
Reported Expressly for THE BETTER WAY, by Mr. James N. Ramsey.

INVOCATION.  
Infinite soul, fountain of wisdom and truth, the children of earth have gathered together to commune with Thee and Thy holy influence this morning. We have gathered together in the flesh, and countless numbers in the spirit uniting with their thought forming that holy relationship between spirit and matter, and we would, oh Infinite Soul, to-day draw near to the altar of love and break bread with Thee, Infinite thought of the world. We would commune spirit to spirit, and while we thus reach out, oh Infinite Heart, may each vibrating cord of the heart of man, as it sways with each pulsation, waving to and fro, find sympathy in Thy love and in Thy protection. May ministering angels guard us as we step from step to step along the way of time. May the sweet influences of better and holier truths guide us, and may we reach indeed that standard of perfection which will make us fit partakers of the eternal bread of life. We would, oh God, draw near to Thee to-day with sweet thought. Baptize our thirsty souls with sweet influences and bring us to a nearer perception of Thy presence. May we feel Thee, oh Spirit of Love, Spirit of Sympathy and Spirit of Harmony. May it be the sympathy that cements and binds human hearts together. May they learn to love Thee, oh Infinite Father, now and always. Amen.

LECTURE.  
It gives me joy to be here again among these sympathetic and warm-hearted friends of Cincinnati. I remember when I took control of our instrument, Mrs. Gladding, a year ago, that I, being a stranger to you, felt the timidity that is consequent upon the first appearance before an audience, but I had spoken through her lips but a little while ere I felt the waves of sympathy that were sent to our instrument, and thus the controlling intelligence felt at home, and never from that time until the end of her engagement did I feel that I was a stranger among this people; and so to-day I, feel not like one who comes trembling before you, but as one who comes with a welcome from hearts that have already shaken hands in friendly clasp with our instrument.  
I had not prepared any subject because I thought you would prepare one for me; but the President said it would be best to select one for myself, and so I take this thought, as I heard it spoken in the room beyond:

IMMORTALITY.  
Immortality, that thought that makes a silent feeling of awe creep over the heart and brain of man as he contemplates the fact that there is an immortal existence before him; that he cannot shirk the duties that come in daily life; neither can he shirk the immortal truth that he has a soul that must continue on and on throughout the ages that will follow, and never for one moment will

it be lost, or will it be in a position where it will lose its individuality. Immortality then, the simple thought that creeps through our minds as we contemplate it, awakens the fact that in earthly existence, in the material dream where the law is in the keeping of conditions that surround it in daily life, where it learns the alphabet, where it gladly begins to read and finally to contemplate the great mysteries in nature, we realize the fact that it is but a school, it is only the beginning, it is only learning the first letter, and the heart reaches out for more truths and grasps at everything that will teach a lesson, that will explain a mystery, and that will open the way to a higher and a nobler condition in life.

The dream of life itself is short; that little space between the cradle and coffin, some make the step in a few years and the little baby hands are laid at rest. Others can live through the whole era of time that is devoted to man's perfection, and where the little curly, golden hair was cradled in mother's arm, so again the silver locks are laid with great care in the embrace of mother earth from whence it sprang. The body then is consigned "earth to earth, ashes to ashes," in the same material clasp of material things, like the arms of a tender and loving mother, hold that body sheltered from view as it dwells in the unconscious of the grave, and in its place there in the dark earth the flowers spring up and speak in a whispered voice which the soul alone can comprehend. "There is no death," for through the winter this ground was covered by the wet snow, and it seemed like death; yet when the beautiful rays of the sun came in the spring-time it awakened from the cold earth the beautiful life sources, that in springing upward taught the lesson that however dark the origin of man may be, the fruition of life smiles in beauty, in blossom and in fruit, and so, to-day in this bright May morning, the beautiful lesson of life everywhere, expresses the truth that there is no death; that from the darkest corner where we would not suspect there is a hidden germ of life which springs up in Nature's beauty, and God's Holy Bible—the Earth—the Book of Nature, tells us a lesson which it is well for the soul to contemplate. Thus the soul of man in reasoning takes hold of the thought "Is there immortality a truth?" "Shall we live on and on eternally?" and from the spirit-world the answer comes back, "Yes, we live. There is no death." That which you call death, the change, that which is so sad and so solemn in the material life, is simply the birth into a new life; into a new existence, and that which is death to the material is birth to the spirit. The womb of the flesh closes forever upon the germ of life and it is ushered into eternity, into the grand world of spirit and into the flowers of life where not a single thing is lost, and where even the thoughts that are born in your hearts to-day, the thoughts that vibrate upon the cells of the brain are not lost, but are sent on and on in great vibrating waves to the realms of affinities where they are blended together and ideas are born and formed, and the ideas thus expressed are thrown again upon the children of earth in new and more developed thought, bringing greater fruition in the labor of mankind.

In following the little drop of water that arises from the bosom of the ocean through atmospheric action lifted invisibly to your eye, a great extent up beyond the earth, meeting the cooler strata of air we see it is condensed and these little vaporous particles as they cling in this cooler atmosphere fall again upon the earth in the refreshing drops that revives the drooping plant, and give light again to the earth that is dry and parched. Quick the thirsty earth drinks in the drop of rain, and how beautifully then nature responds and, drop by drop as it visits the earth is reciprocated by life forces that answer faithfully for

the gifted boon that it receives. In like manner we do not realize that even the thoughts that we have often from our bosoms, one to another, are treasured here in this very room where each one may be thinking of some different thing, where each is forming a different opinion of the speaker, a distinct idea of what the lecturer may be, and then in turn are cogitating as to how the thoughts can be sent through an unconscious instrument by a spiritual influence, all these thoughts, as you leave the hall, you may think are lost; yet these are exactly in correspondence from that emanation of the great ocean of truth where every little fibrous atom is brought into contact with a higher and greater sphere of our forces.

These thoughts are not lost, but individualized forever and blending as they come in contact, like a drop of water clinging together by that affinity which harmony produces, they come again to the earth. Again these beautiful life-giving forces, in the form of vibration of thought, blend with the children of earth, and at times, perhaps, when a peculiar world, laden with various conditions of thought, come in contact with nature and with the laws which is projecting life, from time to time, in an individualized state, at the moment of conception were may be a grand wave of thought sweeping through these forces that produce... young comes is baptized with that which has been the production of a condition that yields grandly and gloriously of these emanations which you send out to-day. Thus the thoughts of inventive genius, the grand development of some new science all are gathered from the children of earth, as below they send their offering into the spirit world. You are perhaps surprised that I will say that you are the fathers and mothers of the future; that is, you who are forming, in reality, even the condition of your material child, so the mental strata, the mental condition of that which you send out; your earnestness and your trust and highest endeavors, these blend with the atmospheric, or with that electric current that again produce the new thoughts and new ideas. Thus you will find that from it gigantic brains have been formed and ushered upon the era of time. Newton and Franklin and many others who have given you the greatest truths, which in their scientific researches have proven a blessing. These are all the productions of those conditions that have been sent favorably upon their birth, and they gathering together these ideas, have been better favored by these prolific thoughts that have given birth to experiments; and thus the world is blest, from time to time, by new and holy conditions. Every little emanation that you receive through mediums, the tests that may be given to you however small they may be, one of those little vibrations that brings to you a truth, one of those little refreshing dewdrops that comes to the soul and awakens thought, proving to you that within man is that which is never to be destroyed; within that brain, that has every cell vibrating with a peculiar thought or with a peculiar coloring that makes the individual and the individuality, there is within a force that is constantly giving out while the human being is absorbing (by other channels) that which is for the soul and is food for it. The soul thus increases in wisdom; the alphabet is laid aside, not forever forgotten, but gathered together, and words are gathered and new sentences are constructed, and man realizes that in language he can express that which is silent within himself. Were it not for the gift of language man might perhaps live from time to time like the animal,—increasing in nothing except selfishness—but the thought, the desire, expressed in language, makes man realize that there is a great deal to live for and a great deal to hope for, and he struggles on and on to make the best

of the conditions by which he is surrounded. He can express what he thinks of anything and it is recorded—it is not lost; it is laid aside, and those who follow after can take up his thought and read it, and in like manner in Nature—the Bible of God—I, the controlling intelligence, realize that God has spoken. No book that was ever hand-made, that ever expressed grand ideas of revelation can be the truthful spoken word of the Infinite Creator, but we welcome the handwriting of that Infinite Soul, and we find that the earth is daily turning page after page in which the records of the past are written, and we realize the fact that in the great tablets of stone that are gradually sending forth the secrets of the past, that there are nations that have lived and died and of whom you have no record. You think that that is lost. No. The immortality of all things speaks even in that past history, for in the upheavals of the earth and in the gradual change in which the countries are being formed by nature, there are many discoveries made that teach of a pre-historic race, and when we look into the ocean, could we, with a clairvoyant eye, look therein, we would doubtless see that there were buried cities, and that, although hidden from the sight of man at this moment, nevertheless are immortal, and when the time is ripe for their discovery.

The teachings that mother earth gives are wonderful teachings; that there can be nothing lost from the time that the spirit of God breathed upon the waters and creation begun; that there simply has been a renewal of conditions, a change here and a change there, a blending with this element and that element and the other, and a production of the three combined. Why should we think that that which is in man so full of earnest hope and love, able to think and to understand, should die? What a solemn thought! Death to the soul! Oh what would life be if this were all we have in the material plane, if these few short days, weeks and years we pass in the material life were all? Would there be any need for an effort to produce a grand thought? No; if death ended all, man might say, "a short life and a merry one," and would enjoy the present and not think of the future. If you come to the individual person and question him, you will find that there is always a hope.

I cannot find the soul, says the physician, as I examine that subject upon my table. Ah, well may he not find it, for it has flown from that which is dead clay. The agriculturist will say of a seed: "It looks like a piece of dead matter. If I plant it, it is hidden from my sight, but it springs up and the answer of the spirit has made me see the spirit, but the soul that is immortal even in that grain lies silent for the time, until it is called into action." Thus within the little grain the possibilities of a life of production of its kind and of the development of more, we can only see the typical picture of what is within ourselves, as being of flesh. We grasp each other's hands and we take hold of each other's lives by sympathy and the words are spoken, but it is the soul within that expresses that thought and sympathy, and that makes the eye light up, and that makes the physical organism speak out the words of life, and it is that immortal part of man that to-day we are contemplating and realizing as we lift up our souls above the earthly conditions.

Let us come for a little while, let us leave this little material plane and go into that beautiful land of spirit. Let me there show you a beautiful scene. It is filled with flowers, and there are hills; there are valleys, there are fountains, there are trees that have their fruit-laden branches extended; there are beautiful songsters; there are countless numbers of happy children. There are the beautiful and grandest develop-

ment of what you have heard upon earth there expanding in its purer and higher estate. You will have everything that you have loved here. There upon the hills and the valleys of the soul's condition of life do we enter for a little while. Let us there view the beautiful nature that is in the spirit world. It is the spirit of the Bible you read to-day in the earth. The pages that are changeable to your fingers, the pages that you turn over by your observation in the spirit world; the soul bible, the soul life is as changeable as this of yours to-day. You read in the glowing chapters of eternal life that there every thought is gathered together. There upon the roof of that tree that bears the fruit of gratitude, you will find that the loving, hopeful hearts of earth have sent their tributes of love. There upon that branch, beyond where you see the beautiful, bright red flowers, that promises the fruit hereafter; man's energy from here has sent life-giving forces to that branch. Everywhere the emanation of vibration of life is that; that is, greeting the soul spheres around and about us. Thus the soul, entering upon a soul sphere and a soul life, takes up that which it loved most while in the earthly body. The scientific man will begin to examine into the strata and into that condition of life in the other world as he did here, or will take up a piece of rock and with the microscope origin the same as he did here. The inventor will take up these ideas of invention, and he will begin gradually to develop new ideas which are borne to his soul by the very vibrations of which I spoke in the beginning, where he will breathe in the thoughts that you have sent off, and as they come to him in a body, he drinks in the new thought, and thus the scientific man and the inventor in the spirit world will begin to desire to recall the events of his childhood and events of his earthly existence, and will endeavor to come in contact with that which was dear to him while he lived in the material plane. Thus he will begin to think of telegraphy; of making some line of communication because his soul perceives that in the earth there is still a desire to learn about, and yet an ignorance of, how to understand immortality, and then these thoughts (as he brings them to greater perfection) he breathes upon the materialistic world. He comes in contact with those whose brains are fitted for the vibration of advanced thought, and although not communicating name and station, he breathes the idea upon that susceptible brain, and man begins to think of something that he never thought of before, and then society is astonished by the intelligence that a new invention has been created; that some new idea has been formulated, and then criticisms pass through your papers, and words are spoken that welcome the invention, receiving it from the spirit world as a strange contrast to the idea of advanced thought since the idea that "there is nothing new under the sun." There is nothing new, it is true, but it is constantly changing and forming new conditions and new bodies, and this we must not forget in our contemplation of the spirit world which is constantly sending back to us new patterns. If the Christian world would only be a little more charitable and would recognize the fact that Spiritualists and those who are outside of the so-called Christian Bible have as bright prospect for the future as they, it would be more reasonable. I do not mean that when Spiritualism is spoken of it is that which gives you a proof that Sam Jones or Tom Smith is alive, but that Spiritualism which teaches men their immortality and the grand results that may be produced from a good and perfect life here. Thus if the Christian world and the scientific world would further investigate they would find that it taught the immortality of the soul of every living thing, and there is not a thing but what has a soul, and

this soul must work out its destiny; for wearied and crippled here like some poor seed planted in an unpropitious soil, dwarfed and crippled, it must still have a soul, for the soul of that plant must live upon these eternal shores of the spirit world, and thus if they must live and if there is a foundation for destiny to prove their life forces, how necessary it is for every man and woman to realize the fact that there is a shadow side upon the spirit-life.

It is not all beauty, it is not all grandeur. These hills and valleys and streamlets are for those who are in the pathway of perfection. There is another road that from the grave leads in the shadows down among the caves, down in the valleys that are hidden where the sunlight does not come. There do we find souls that do not want to learn the truth. Those who have been vicious, who have been unkind; they are hidden for the time being until consciousness reaches their inmost soul and they ask for light. Nowhere in these dreary regions of spirit-life is there a hell in which souls are cursed; but there are shadows in which the unrepentant soul must fall for the time being. He is not fit for the angels that are singing the beautiful songs of life and hope. They feel that they are not fitted, though immortal, eternal souls with no possibility of annihilation, and they must live there in their darkened state. "The moment that the sigh is wafted from the inmost soul, the ministering angels are there, taking that soul by the hand, reaching up, and they come into the paths of light. There is a world of happiness for you. These souls must live, and they can not live in darkness forever. Exactly in the same way that one of you within the sound of my voice to-day would not be willing to live forever a life of selfishness, a life of self-gratification and crime. Question this a little. Immediately see that the answer comes up so quickly "No I want to be good. I want to be happy. I want to make others happy," and just so with the lost, so-called, and of all sinners, and the question comes to them: "Will you live in happiness, or will you live in misery?" and the soul itself springs out from its darkness like a plant from the dark earth, for the soul of God is within and not a single soul is lost.

Oh, that you would understand deeply that there is not a single thing lost. He would gather together each one in life and build his spirit home from day to day. Every deed, and every thought you think is the building material of that which is your soul's home. You make the conditions for your eternal happiness and pain, and when the mediums give you here and there a test or when the little tap on the table indicates any intelligence, it is an admonition that will open your sight to the grander truths and the immortality of that soul is established even though you do not see. You who are not clairvoyant or clairaudient can take the word of those whom you know to be truthful and as you seek for truth believe me, the grandest truths are developed in the influence of honest, earnest hearts of home. You cannot find tests of spirit power by going to a circus show.

You must enter the sanctuary of the holy of holies with proper conditions, if you will earnestly seek for spiritual truths in your own homes. You will find that the immortality of the soul is the blessing and boon that is given to all and the proof of it is the key note that will make your lives good and pure and that will make you better men and women than you have ever been.

There was never so much honor and virtue in the world as there is now—never so much charity, or goodness—never so much aspiration and striving for the higher life. It is true that vice abounds—so did it ever. But never so little as now. The race is slowly but surely coming "up the steps of time."—[Golden Gate.]



Reported for BETTER WAY.

# A Review of Modern Spiritualism by Charles Dawbarn.

An Anniversary Address before Ladies Aid Society of Boston, Mass.

Forty years ago was not the commencement of spirit intercourse. That has traveled side by side with human history along the ages. But forty years ago came the first successful attempt of the immortals to so bridge the chasm that a multitude of spirits might pass to and fro.

Not just a ghost haunted mansion; not merely sights and sounds startling some orthodox family; not merely frightened women and children declaring they had seen the invisible; but forty years ago spirit intelligence burst its barrier and at last found the world of mortals ready to listen to the wondrous tale.

Give to a king-cursed nation the thought of liberty, and some day it flowers into a revolution and a republic. Give to a world the knowledge that it is immortal in its own right, the old religion dies and the priest goes hungry. So the knowledge of human immortality and spirit return has been spreading as the people have listened and thought, till pulpits are now silent to the old horrors of a burning hell. None now save a few fanatics and creed bound revivalists sing the hymn of the tomb and the worn to frighten sinners into repentance.

I will leave our Spiritualist orators to chant their anthems to-day; to fight once again the old battle and wave the flag of victory; for the fortieth anniversary brings with it lessons for me and for you that demand our earnest attention. Suddenly awake humanity to the thought on every subject, once deemed sacred to the few, and you arouse an independence that may swoop as a cyclone, destroying both old and young, bad and good, with one blast of the tempest. And amidst the fierce tumult of the new thought, with the old dying, and the young yet in its swaddling clothes, no wonder if belief and unbelief run riot, till many an enthusiast acts more like a wild school boy than a philosopher calmly seeking truth.

We must not forget that spirit return has yet many a foe among those who proclaim themselves "wisest of the wise," and "shrewdest of the shrewd." Such are ever watching the vagaries of its believers, counting them as evidences of folly and superstition. But in the ranks of modern spiritualism have been numbers growing very impatient because it has not yet become a fashionable belief—because there has been no money in it—because they could not have their own way all the rebelled at the constant repetition of the old story from our platforms. So, for one reason or another, societies too often dwindle, and the whilom enthusiast drops out of sight.

Men and women who have listened to the rap and hunted the test, never caring for the mighty truths lying back of such experiences, are wild for a little more of the sensational. Some have rushed into what they call "metaphysics," or "mind cure," or "Christian science," which offer them another experience of asserted facts, but denies or feigns spirit intercourse. Others have sought a little new excitement in "therapies" which profess to teach how to work wonders, but at the same time declares that every spirit who returns is not a spirit at all but only a shell. This shell, they tell us, has a brief life in the old form, presently dying into nothingness, whilst the real spirit is fast asleep or getting ready to become a baby once more and begin life all over again.

Yet another class turns spiritual intercourse into a devilish sensualism that demands darkness and secrecy, lest an aroused nation sweep such medium and such sitters into the hell where they belong.

The time has come for modern Spiritualism to give good reason for its existence. If it be a fact of nature, then like every other fact it stands to-day subject to a careful examination to determine what there is of good to be welcomed and that of ill to avoid. The good has been shouted from ten thousand rostrums, and a million pens have told of joyful greetings with loved ones gone before. Breaking hearts have found comfort as mother and child, husband and wife, maiden and lover have realized that love and life are twin sisters.

Every word is true. Not one sob would I awake to new life. Not one tear should flow again at my command. But nevertheless modern Spiritualism must do vastly more than this before it wins its spurs and stands as a blessing to mankind. Motherly affection is beautiful, but the tiger has it too, and will die for her cubs. Is the world the better for a tiger's love? The spider will cling to her young till death, but is a spider still, and will devour her husband. Is the world more moral for a spider's life? These sensations and emotions that we have counted as beautiful all lean to the preservation of race. But they belong to the animal of life; are founded in the passions, and have no relation to morals. And herein comes the text of my address to-day.

The discovery of gravitation came as

a revelation of the universal law of matter; and as a blessing or a curse as we may use our knowledge. Modern Spiritualism comes as a revelation of the universal law of life; and it too may become either curse or blessing as we use it.

Morality means our conduct toward each other. The law of matter has nothing to do with it. But the law of life in its very essence deals with morals. So if our conduct grows better toward our fellow men in consequence of our belief in modern Spiritualism we may count such belief as a blessing to humanity. But if we use our belief and knowledge so that it injure our fellows, by so much may our belief become a curse. It is our use of a fact of nature that is to be judged. To place the fact itself on trial before Harvard professors, parishes of theology, and Siebert commissions, is absurd nonsense.

I assert that unless modern Spiritualism brings with it a moral blessing to mankind, and can show a higher manhood and woman as its result, it has no claim to attention from any whole-souled mind. For modern Spiritualism is not merely a science for use by civilization as light or heat or power, but it is a revelation of truth that the world has done without in the past, and can do without to-day if humanity cannot yet put it to any good service.

So morality is the one all-important point; that is to say our conduct to each other, and I want to begin by showing you that morality and religion have nothing to do with each other. And I shall do this because we have many Spiritualists who want to turn modern Spiritualism into a new religion, or at least to shackle it to the old Christianity. Religion is simply worship of some being who can do you good or harm if he so choose. The savage worships the stick and the stone. He has plenty of religion but no morals. Whole tribes in New Mexico, dwelling in those quaint pueblos, still worship snakes and beseech them to be good. Nothing moral there.

The Indian's worship of his great spirit left him just as ready to remove your scalp, or leap with pleasure as you writhed under the agony of his torture. Surely that kind of religion is as destitute of morality as the gorgeous but ruthless ceremonial worship of the Aztecs, when human victims were slaughtered by thousands, to propitiate their deity. The Greeks and Romans had many gods and plenty of worship. Their gods were big men and women. They owned cities and temples and fought for power and riches. But nobody loved them. And I don't remember that those gods and goddesses ever pretended to love mortals, except in a few instances that don't count on the moral side of history. So their religion helped to hold the nation together, giving them a battle cry. They were perhaps better soldiers, but it left them no better men.

Is a god who commits murder and steals, a healthy example for poor mortals? The Christian apostle tells us that Jehovah hated Esau, and loved Jacob before the twins were born. So we see how Jacob became inspired to steal the birthright blessing. Jehovah murdered a whole world once, drowning men, women and sweet little babies like young kittens; all but one old man and his family. The righteous patriarch took the first opportunity to get drunk; which, according to the church and the tract society, resulted in giving American citizens the right to buy and sell negro slaves. Jehovah told his general Joshua to murder every man, woman and child in Canaan. But on one occasion all the young girls were ordered to be divided amongst the soldiers and the priests. Any morals there? David was forbidden to take a census, but he did it all the same, and the way he was punished was by Jehovah killing tens of thousands of David's subjects, who had done nothing but stand still and be counted. But I won't go on with the horrid history. If any man claims such religion as moral, let him go live in an asylum, or, which will do as well, take a pew in an orthodox church.

You tell me that was not Christianity. But Christianity was founded on the conception of the fatherhood and loving nature of the old Jehovah, whose real character we have just seen. Its object was to save souls, not bodies. Jesus and the apostles believed the world was almost at an end. So you find the early saints crawling into holes to fight the devil. They fasted, said long prayers, and wore their shirts till they rotted off with filth. Any thing moral in a religion of dirt? For over 1000 years Christianity was supreme ruler in Europe, and during that period no man was too vile to go priest-blessed to heaven if only he had not quarreled with the church. "Forgive your enemies," said the priest to the dying warrior, in the old story. "I have not an enemy in the world," said the sick man. "How can that be?" exclaimed the priest. "I have killed them all," said the murderer, and died happy.

Such a belief requires vice, ignorance and superstition for a soil in which to grow; and as men grow more manly they grow away from their religion. When man begins to grow moral, religion trembles. Its next move is always to attach itself to the growing morals. Civilization advances, and the church tries to keep step by adding on the very morals which had nothing to do with religion. The priests try to get hold of the charities and the schools, and they preach good behavior so far as the interests of the church will permit. A great Catholic dignitary in New York once said from his pulpit the other day, "the man who takes his religion from Peter and will not take his politics from Peter is no true Christian."

There is a loud lying outcry to-day. Listen to the falsehood: "If you touch the church, the bible, the Sabbath, you crush morals."

But all the same, we notice that the

most religious cashiers go to Canada. The religious book-keeper falsifies the accounts, and forges the check. The railway stock-jobbing thief is an honored church member; and the more religious the nation, the greater trade rascalities and debaucheries, as in Scotland," says Robert Chambers.

I repeat that religion has no connection with morals save self-interest. And I cry shame on the Spiritualist who wants to turn Spiritualism into a new religion, under the name of Christian Spiritualism. For modern Spiritualism in its full length and breadth is the relation of man with man. It has not one word about God in its entire compass. It is all morality or immorality, and cannot be anything else. Whereas Christianity, so far as it reaches into human life, is largely immoral. Everlasting punishment is immoral. Saving belief is immoral. The whole system of atonement is immoral. And just so far as modern Spiritualism shows any immoral effect upon humanity, or any teachings leading in that direction, I propose to attack it every time, and to call upon you to do the same.

I have said morality is conduct of man with man. Modern Spiritualism came to enlarge the idea so as to take in man immortal, too. So let us all remember that morality emphatically includes the relations between mortals and spirits. I know there is many a mystery yet attached to spirit intercourse. I know that under certain conditions we get falsehood instead of truth; and that the laws of spirit-return are yet very little understood. We have guilty mediums and guilty spirits and guilty investigators in our problem. But all the same, we often bring in one or the other as guilty, when the verdict does nothing but proclaim our own ignorance.

The great lesson of these forty years should be that the sinner is the all-important influence in spirit intercourse. You yourself are the magnet, and you can draw to yourself love or lust; wisdom or folly; fraud or honesty; truth or falsehood. And when a number of you gather together with various desires and aspirations, you will get a mixture that will be in favor of the lower and against the higher of whatever manifestations may come.

There is a beautiful side and a very unlovely side to spirit-intercourse, each bearing on the question of morals. In reality the greetings of mortal and spirit are as many-sided as those of acquaintances in earth life. And without a most careful study of the philosophy, we shall have more unsolved problems than belong to the situation.

We want to note that there is nothing in the bare fact of spirit-return to count in the cause of morals. I have seen a father almost overcome with joy at the return of a daughter who had passed from his sight many years before. His soul seemed shaken to its very centre. Yet two months from that time that millionaire father refused to aid in an effort that other fathers might meet their daughters too. So his love was all of the animal—all of the tiger and spider variety; and his spirit unhelped by his daughter's return. I mention this incident because, with some beautiful exceptions, the cause of spirit return is experienced by the witch-seeker, and not by the true Spiritualist. I have noted many who have had dozens such experiences, yet used so gently and cautiously into our meetings and circles, and at the same time contributing lavishly to the church that calls such returns as "all of the devil." I know there is sometimes good reason to keep away from public meetings often conducted. I know that many hunger after the social privileges found in the church. But if men and women deny or even hide their knowledge of the truth of spirit return, for any reason whatever, they are towards themselves, and draw around them sneaks of the spirit-world in harmony with their own mental level. There is no more morality in such Spiritualism than there is in the orthodox religion.

There are others who simply fail to grasp their privileges, because they aim too low. I know some who spend their hours fixing sewers and nets, and curtains and cunning contrivances to hold the medium from committing fraud. And long are their reports of phenomena obtained under these conditions. But they ignore the fact that the medium takes her conditions so largely from the sitters that such fraud-proof surroundings may leave her immersed in fraud all the same. The very worst they can do is to prevent fraud peeping out in certain directions by their ingenious contrivances. But if fraud be in the cabinet it will come out one way or another. The artists of the invisible may play "bo-peep" with the medium and pass her from side to side of your fraud-proof netting, and yet the spirits you seek to attract will be beclouded by your fraud atmosphere. If the circle and cabinet conditions demand it.

You are not going the right way to work. What have you gained by your fraud-proof conditions, if they leave spirits free to fool you to their hearts' content? You want your father, not a spirit mask; your mother, not a resemblance; your love, not a spirit fraud; but all the time you have conditions that render it almost impossible for them to come.

I know of the man in Cincinnati that has thrilled the country by sitting with the medium outside the cabinet in his own parlors, and leaving the spirit to make their own entrance. You may be sure that under those conditions he got results to the level of his own manhood. If he had wanted to get a pange lunch and to play euchre, that was the level of their own soul, and no fraud-proof cabinet would have altered that result. That is where the Cincinnati man belongs. He declares no philosophy! no lectures! He wants real ghosts every time, and he gets them at his own level. I can honor the seeker for father, mother, brother, sister, wife, husband, child, or loved friend. But I can hardly find words to express my contempt.

Under the banner of reincarnation—that atrocious dogma of theosophy—there are those who hurry to meet their spirit mates, often thus forgetting their duties to the life of to-day. Mental infidelity to husband or wife is not excused because the spirit calls him or her. If a man calls his wife a "medium," and claims to have been a lover in the distant past. We are living for this world, and Modern Spiritualism is for this

world, with a power for good or ill that can help to make this world almost a paradise or turn it into a hell, if you will have it so.

Modern Spiritualism, in its very essence, deals with morals, not religion, and proclaims the gospel of true manhood, as distinct from every other gospel that would lean upon a God. But at every step of our progress we choose our own companion, for we gather around us those who are in sympathy with our inner life. We learn from experience that myriads of men and women remain earth-bound spirits, because they have lived solely to earth life here. They have lived for what they could grasp and hold, regardless of the happiness of others. They are tied to earth, because they have had no aspiration; so it is very easy for them to hold intercourse with us, and repeat as far as possible the experience of yesterday. They are easy to reach, because they are just mortals become invisible, nothing more. But the affectionate wife, the loving child, the faithful friend does not live in such an atmosphere, and unless you can rise to their plane, they may give you greeting and a test or two; but for the rest you will find yourself often deceived when you try to reach them.

Don't throw the blame on the medium. You are probably living in an atmosphere of deception. You are deceiving yourself as to the value of your own surroundings. You live for pleasure, for money, for ambition. You may win all you seek, but you are living all the time in an atmosphere in which no advanced spirit cares to stay. So I now give you warning. Let modern Spiritualism alone, for it will bring you curse instead of blessing. Chase no medium; hunt no test; seek no phenomenon. You live in hell now and hell will surely come to you. Not the old pictorial hell with devils to torture and humanity to suffer, but the real hell, that sets mortality at defiance and seeks his brother that he may put him to selfish use.

Cultivate morality here and now in its inmost essence. I mean wrong no man. Scatter love and blessings as you go. It is not alone this world that will grow bright to you, but under universal law those spirits who came to you will be true brothers and sisters. You will bless the medium. You will bless the spirit; and presently you will discover that modern Spiritualism means an extension of your own inner nature. If you are a thief, it will make you a larger thief. If you are gross, sensual, grasping, hunting for self-interest, modern Spiritualism makes you a larger animal with greater powers. But if you are gentle, kind, loving, doing your duty to those around you as best you may, your manhood already transcends earth life. It breaks through time; and you find your own spirit in loving harmony with those who can wonderfully increase your power to make others happy.

Man has always lived under this law, and had these same privileges when uncrossed by religion. Turn back to old Egypt in the long ago before the priests had gained a power that reduced the people to worshipping machines. Listen to the tone, so different to that of Greece or Rome, or any Christian prayer that has religion for its base rather than morality.

Here are some records on tombs 3000 years before our era was born. "I have loved my father. I have loved my mother. I have respected my brothers. I have done nothing evil against them while on earth. I have protected the poor against the powerful. I have given hospitality to every one. I have been benevolent and loving. I have cherished my friends, and my hand has been open to him who had nothing. I have loved truth and hated a lie." Not a single word there about "forgive me, O Lord, for somebody else's sake." Not one immoral thought from beginning to end.

Reported for The Better Way.

## Triumph of Mediumship

Given by Daniel Webster through the Mediumship of Mrs. Susan G. Horn, of Saratoga, N. Y., April 7th, 1888, commemorating the 40th Anniversary of Modern Mediumship at a reception given by Mrs. Stoddard Grey to Mrs. Pennell, to show her some hospitality before leaving New York City.

It has been reserved for the present century (which has given birth to the most marvelous creations of science, and has fostered with generous hands the weak and puny developments made in ages past, in the sphere of psychic force and mental science); it has, I repeat, been reserved for this quickening Nineteenth Century to witness the florescence, the bursting forth before the amazed vision of that wondrous flower, mediumship.

It is a plant of heavenly birth, and even in the gross materialistic epochs past, of this planet, it sent forth here and there its blossoms; but they were pale and stunted and incomprehensible. Like stray angels in the midst of a mob of Bacchanalians, hooted at and driven from earth by the rude hands of executioners.

But the wheel of progress though slow, revolves surely. The God of Justice who rules the destinies of the world has sent forth his *Fiat Justitia ruat cælum*. "Let justice be done though the heavens should fall," and lo! the trampled upon, and reviled spirit mediums have become the great center of thought throughout the civilized world, and will yet rise as high in mankind's regard as they have hitherto sunk low, even on a par with the much loathed witch of Endor!

Like the great Master Medium, they have had to watch alone, in their Garden of Gethsemani. Like him if they performed approved miracles, healed the sick or told the secrets of the past (as Christ did to the woman of Samaria, revealing household skeletons), then the unthinking rabble cried aloud for something more wonderful still and clamored for their very life if they failed, crying, even as the people cried of Christ, "he saved others, himself he cannot save!"

So parallel runs the history of medi-

umship throughout the ages with that of Christ the crucified, that now, when we see mediums cared for and respected, handsomely clothed and housed, we feel that the millenium must be indeed near at hand.

That great autocrat, the reigning religion of its respective era, be it Paganism, Catholicism or Protestantism, which has with blood, knot, Siberian deserts, bastinado, burning pyre, or inquisitorial torture, silenced mediumship and suppressed all independent communion with the spirit world. That haughty autocrat has been obliged to succumb to the progressive development of to-day! and no longer hurls its anathemas against mediums, nor does it molest them as they unveil the ways of God to man.

Look around you on every side and behold how startling is the Triumph of Mediumship. Triumphs outwitting those of the great conquerors of history. Alexander the Great driving his mighty chariot, whose wheels were cutting scythes, mowing down his enemies like stubble, with captive kings and queens chained to his triumphal car has excited the admiration of mankind; but his were material triumphs, whose glory pales before the spiritual triumphs of mediumship. The one triumphed over matter, the other over spirit.

The medium not only calls spirits from the vasty deep, looming through the great profound or shadowy outline, but brings them out, materialized before the astonished vision, upon the public platform in view of a great congregation.

The triumphs of Napoleon were almost superhuman. He scaled the then trackless Alps and raised the tri-colors over the lone pyramids, then almost unknown to the civilized world. While our mediums have scaled the battlements of heaven and brought down to the waiting world the shining colors of the King of Peace.

And if men shower gold and precious gems into the lap of courtesans, who merely add to the pleasure of an hour who are like the froth upon the champagne cup, why should they not rise in our esteem, when waking from the earth earthy they turn to the medium who reveals to them the ecstatic life of the soul, transmits to them messages from their friends beyond the Styx, and paints portraits of their heroes, their classic friends and loved angels, why should they not for their greater pleasures, these inestimable values given them, bestow good gifts of houses and lands upon the medium and the spiritual cause, which has made known to them the hidden treasures of the spirit-world?—that mighty host on the other side, for proper means to communicate with earth. Long, have the souls in bliss waited to disclose their starry crowns to the sad children of earth.

How, in glad acclamation they hail the mediums, who, within the last forty years, have sprung up like dewy flowers, over the arid desert of life. No longer need mourners bend over the tombstone vainly importuning the dead for an answer, they have but to seek some medium, and lo! the erst-while buried one is in their midst.

The saloons of France, have become famous in history. The scholar reading of those brilliant gatherings of wit and wisdom, wishes he could have an entree there; but if he gains entree to some of our spirit saloons he will find they out rival those of the most famed literati. For through our mediums appear spirits of every nation and creed, from the sages of India and Persia, the Egyptian priests, and founders of ancient dynasties, down to Victor Hugo, Henry Bergh, Gen. Grant and Chief Justice Waite.

No wonder our mediums are called enchanters, and that the human mind falls under the spell of their enchantments.

Unstudied and unlearned in their parts, they rival the actors of the day, in the many characters they enact.—They are veritable re-incarnations, for the time being of the various spirits who present themselves. The child-spirit through the medium, whom we have met to honor to-night (Mrs. Pennell), is a genuine impersonation, and more attractive than any "Fanchon" or "Wild Madge," who, on the mimic stage draws crowds to witness their frolicsomeness, and coils wealth with her ideal representations of an hour.

We thank you friends and Spiritualists for the aid you have rendered our mediums, by your patience, your steadfastness, and your regard for rules and conditions, for through your harmonious efforts, we are able to present before the world "The Triumphs of Mediumship."

The man who, from choice, would live the life of a celebate—going and coming from his solitary den through all the dreary years of his existence, until death claims him for his own—without a gentle, welcome home, nor parting blessing as he goes forth to mingle with the world—with no loving hand to smooth the wrinkles of care from his brow, and with no eye to shed a tear upon his grave, is a ————wise!—(Golden Gate.

## Open Letter Explanatory.

H. W. BOOZER, Grand Rapids, Mich.

Dear Brother:—In THE BETTER WAY of April 7th, which has come to hand, I find my letter to you published, but with some errors which need correction.

In the first place the name Ananias is confounded with Ananias; and Ananias, the name which should have been used, is entirely left out. They are both mentioned in the New Testament, but there is no similarity or connection in the events described wherein the names occur, any more than there is in the signification of the names. The word Ananias signifies one that answers, one that afflicts, while Ananias signifies the cloud of the Lord. Thus you see there is no similarity in meaning, and the printing has mixed things badly.

In thus using the word Ananias in place of Ananias, to show how completely it destroys the meaning designed to be conveyed in the representation by the author, we will give the great truth allegorically represented in the smiting of Ananias and Sapphira; an event not yet fulfilled.

As before stated, the name Ananias signifies the cloud of the Lord, and Sapphira, represented as the wife of Ananias, signifies that which tells or which writes books; certainly very singular in their significations, when we take into account the connections in which they are used, and their most surprising fate. Yet their fate as there portrayed is just as inevitable and certain as that they have existed and do now exist.

Now let us see if we can ascertain so plainly and positively that there can be no possible mistake or chance for other signification to be given in just what is portrayed by the smiting of Ananias and Sapphira.

Ananias, the cloud of the Lord. We all know what a cloud signifies in a physical or material sense. It is something that comes between ourselves and the light, that obstructs the light, that causes a shadow or darkness. Then the cloud of the Lord would be something that comes between the people and the great source of Light and Knowledge, call it whatever you like, Lord, God, the Spirit-world or inspiration, it matters not—by which that light and knowledge is obscured and darkened.

In the Allegory it is represented as an individual, a personality, a man who occupies the position or office of the cloud, and by whom the light emanating from this divine source is obstructed, and turned or changed into darkness.

NOW THAT we have ascertained what is meant by the cloud of the Lord, that it is something that comes between the people and the source of their knowledge, let that source be what it may; and that it does not and cannot mean anything else. We must next ascertain whether there is at the present time, or ever has been in the world's history, any individual person occupying such a position or office, and through whom the light thus emanating is and has been turned or changed into darkness. If there is no such a man and has not been in the world's history, then is the representation meaningless and senseless. But if there is such an individual, and has been for nearly eighteen hundred years occupying just such a position, then what can we say? Let us see if we can find such a person, and place him so plainly and positively at our first attempt, that all can see it is utterly impossible for there to be any mistake.

Then let us ask the question: What is the position occupied by the Pope of Rome? Does he not stand between the people and God by his own teachings? Has it been light or darkness that has been given to or produced for the people of the world by means of that cloud during the past eighteen hundred years?

Look at the religious wars and persecutions caused by the darkness issuing from the cloud, by which one hundred and fifty millions of earth's inhabitants have been sacrificed since that cloud was exalted to the position it occupies.

But thanks to divine wisdom that cloud is to be smitten, cast down to earth, carried out. And why was or is this cloud to be destroyed? "For keeping back a part and telling a lie." The truth was kept back by the church in Constantinian's time, and a lie given to the world in its stead, as the authors of the falsehood well knew.

And how about Sapphira, the wife of Ananias, or the cloud, who was also smitten? Popes and priests are not allowed to have any temporal physical wife, but the bride, the Lamb's wife, as they call it, or the church, is the Sapphira or spiritual and only wife allowed them.

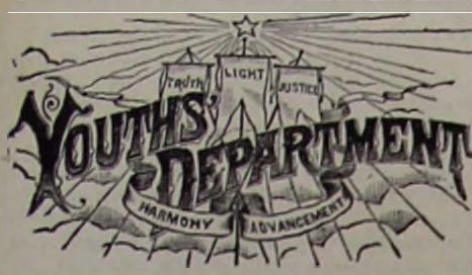
Now, Brother Boozer, could you or any other person give such a definition of the church as is here given, that tells or writes books, except we think of the innumerable sermons preached, things told or books written on theology?

"They fell down before Peter, and the young men carried them out." Peter signifies rock or stone, and is always used in the spiritual sense in the Bible to represent truth. The words "Young men" in the allegory is used to represent new principle, based on justice and right, which will take the place of, destroy, or carry out the old one, based on error, falsehood and injustice, or upon sand.

One omission in my letter, as published, I will notice. In the eighth line, from bottom of first column, "of the Bible" should follow the word "editors," making it read, "that the same table of definitions to which I referred, is found in many editions of the Bible." I remain ever, your friend and brother,

ANNA.





**Two Years Old.**  
Oh, little, rare and radiant face,  
That smilest up to God,  
The flowers of life seem lovelier here  
Than tiny feet have trod!  
I never thought so wee a thing  
So large a joy could bring;  
I never pictured so much bliss  
Could bless love's fairy ring;  
For never was a spot so charmed  
By spell of elf or fairy,  
As our fond hearts and happy home  
By little Katie Mary.

So beautiful, so wonderful,  
Her little ways unfold,  
I almost wish she'd always be  
The pet of two years old;  
For never did I think to life  
Belonged delights so sweet,  
Before I kissed her dimpled cheeks,  
And heard her pattering feet,  
Oh! then within love's fairy ring  
God guard this little fairy,  
And guardian angels hover close  
'Round darling Katie Mary.—  
B. D.

**Grandma's Pet.**  
What a charming, nice old lady  
Sits in yonder easy-chair,  
Where the straying sunbeams wander  
O'er her locks of snow-white hair!  
Do you know that she is grandma  
To these little children three,  
Who are playing by the doorway  
In such merry, laughing glee?  
There is roguish little Harry,  
With his eyes as black as sloe,  
Flashing, leaping, snapping, dancing,  
And a sweet face like a rose;  
There is laughing Sue, whose tresses  
Are as bright as shining gold—  
Happy Sue, whose life is joyous,  
For she is but ten years old.

Here is little, timid Bessie,  
Quietest of all the three,  
Fair as any snow-white lily  
And as sweet as she can be;  
With her ringlets brown and shining  
Falling o'er her smiling face,  
Bessie is a pretty picture  
As she moves with gentle grace.

Now, of all these little children,  
Which does grandma love the best?  
Listen to her quiet answer:  
"If you put me to the test,  
I am sure I cannot tell you,  
For each one is dear to me;  
Harry is my pride and pleasure,  
And I love his boyish glee.

Sue is wild and sometimes reckless,  
And she does not always mind  
What her gentle mother tells her  
To such faults I am not blind;  
But I know that she is thoughtful,  
And these faults will be outgrown;  
Bessie is a precious baby,  
And for her I often fret.

If she's from my side an hour—  
So perhaps she is my pet;  
But I love them all—the darlings—  
And I pray the Holy One  
To preserve them pure and spotless,  
Till their life on earth is done."  
—From "Life and Labor in the Spirit World."

### The Council of the Flowers.

From "Life and Labor in the Spirit World."  
The soft, glistening rain-drops of April  
fell over the tired earth, that had been  
held by wintry cold and storm for many  
long months. The bright, golden sun-  
beams and the sweet, fragrant breezes of  
May swept over the fields and woods and  
lanes, calling their flowers forth to enjoy  
the beautiful springtime of gladness and  
mirth.

Myriads of blossoms, white and yellow,  
red and purple and blue, sprang up from  
their nests of dainty green grasses and  
leaves, to swing in the passing breeze and  
shake the perfume from their petals with  
which to scent the balmy air. Roses and  
lilies, violets and daisies, pinks and cow-  
slips, and a thousand other flowers made  
the hedges and gardens and meadows and  
forests appear gay and beautiful and very  
sweet.

June came and went, followed by July  
and August, with their burning splendor  
of sunlight and heat. Many of the flowers  
bloomed in sweetness for a little while,  
and then dropped their leaves and died to  
earthly things, and passed away to the  
heaven where flowers bloom forever.

Others, fragrant and fresh and fair, came  
to take their places, and so the whole  
world was sweet until the autumn came.

Down, down, dropped the leaves from  
the trees, whirling along through the air,  
no longer wearing their summer hue of  
green, but bearing the marks of age in the  
dull, brown appearance which had come  
to them.

The autumn time had come, and the  
oldest flowers began to shake their heads  
and whisper to each other that it was time  
for them to be gone, and that the winter  
must not find them here below.

A great wind from the east, that had been listening  
to these remarks, caught up the words,  
and rushing over hill and dale, and wood  
and field, shrieked them into the ears of  
all the flowers that lingered there, causing  
them to draw their petals together and  
shiver in alarm.

Then the wise old flowers said: "Let  
us call a council, and discuss the propriety  
of leaving earth before the snow-kings  
comes."  
And so they gathered together all who  
could come, and concluded that they had  
lived quite long enough in this world, and  
it was time for them to take their flight  
to the great Paradise of flowers, where in one  
great garden they should live and bloom,  
and enjoy the sunlight and the dew for-  
ever.

And then a great red rose, the last of  
its kind, shook its fragrant petals and  
sweetly said: "Oh, kind west wind, we  
have decided to leave this world for our  
beautiful home above. Please to carry  
this message to our friends and relations  
all over the land. Wherever you find a  
flower, no matter how humble it may be,  
or what its color, whisper into its ear  
these words: Be ready when the west  
wind comes again to take your flight from  
earth; all your friends and kindred will  
join you in your journey to the Summer-  
land; their mission is ended here below;  
their new life will be taken up in company  
with their sweet friends of spring and  
summer, who have passed on before them.  
There is joyful reunion for all the flowers.  
Here they shall bloom no more. When  
the winter flies, new flowers and other  
blooms will shed their perfume here, but  
you and your friends will blossom in the  
eternal world, where no wintry cold nor  
frost will ever come."

And the genial west wind bore the  
message of the grand old rose far and  
wide and whispered it to every flower,  
and the flowers bowed in silence while he  
spoke; but when he had passed along,  
they shook off their useless petals and pre-  
pared for their journey as they sweetly  
sang: "We are going home, we are going  
home; good-bye, old world, good-bye."  
And when the west wind came again he  
found them ready, and he gathered them  
all up in his arms and bore them away to  
the happy Summer-land.  
The north wind came with a biting  
blast, but he found no trembling leaf or  
shrinking flower; they had all departed  
with their friend, the west wind, to remain  
forever in that land of sunlight, where the  
south wind sings to them of the peace and  
beauty of their heavenly home.

### Children's Progressive Lyceum.

Lyceums for the education of our children are the  
hope of Spiritualism, and should be the pride of  
Spiritualists. Communications for this Depart-  
ment should be addressed to ALONZO DANFORTH,  
No. 2 Fountain Square, Roxbury, Mass.

**What is death?**  
It is an unavoidable act that has been  
sufficient to destroy the fine adjustment of  
forces necessary to keep the delicate or  
diseased organ in a state to do its work.

**What should be a constant thought?**  
The laws of health to be of real avail  
should become a habit of life.

**Is individual death foreordained?**  
We answer in the negative.

**What do many do?**  
Theorize in its favor, but nothing can be  
done to demonstrate anything in its favor.

**What does a scientific man say or be-  
lieve?**  
In that which is capable of demonstra-  
tion.

**What is obsession?**  
The persistent action of a bad spirit  
upon an individual, manifesting itself in  
different ways, from the simple moral in-  
fluence, with sensible exterior signs, to the  
complete derangement of the organism  
and of the mental faculties.

**What is the essential teaching of Spirit-  
ualism?**  
That we are, all of us, in every act and  
thought, helping to build a mental and  
spiritual nature, which will be far more  
complete after the death of the body than  
it now is.

**How shall we be well or ill-fitted in the  
life continued?**  
Just as this mental fabric is developed,  
so will our progress and happiness be aid-  
ed or retarded in the life of the spirit.

**Common sense in this day and genera-  
tion whispers to the soul of man that only  
through self-effort, self-purification, self-  
sacrifice, can any individual be saved from  
sin and redeemed from error.**

**Spiritualism demonstrates the existence  
of forms of matter and modes of being;  
which are unacceptable from the stand-  
point of mere physical science.**

**Spiritualism gives direct conclusive evi-  
dence that the so-called dead are still  
alive, and can give direct proof of a future  
life.**

**How valuable the certainty to be gained  
from spiritual communications, removing  
all questionings as to a future existence.**

**Man must learn that human character  
can never be nobly developed by the in-  
culcation of the absurd doctrine of reward  
and punishment, and the remission of sins  
by somebody else's innocent suffering.**

**Life is blessed and triumphant, for we  
know that life here and life hereafter are  
but parts of our immortality—that all that  
is worth having survives the grave, and  
that existence is continuous, progressive,  
and unacceptably beautiful.**

**An individual who strives to do right  
because it is right, and who endeavors  
to live in obedience to the laws of being, will  
attract to himself good spirits, who will  
delight to guide and teach him, and they  
will help him through difficulties, help him  
to develop a determined and indomitable  
will-power, which knows no such word as  
fail, and which will succeed in spite of all  
obstacles.**

**The body belongs to man, but is not  
man; he is not a body, but only has a  
body to live in, to use, to learn through,  
and it is of wonderful service; also, it is a  
difficulty to draw a line between the body  
and its tenant—the spirit.**

**An enthusiastic materialist put a head-  
stone over the grave of his wife in a ceme-  
tery at Newre, France, upon which there  
is the following inscription: "Deprived of  
all vitality, here lie the remains of the ma-  
terial that formed Mme. Durand. No cards  
and no prayers."—Chicago News.**

### The Invisible.

If there is naught but what we see,  
What is the world worth to me?  
But is there naught save what we see?

If there is naught but what we see,  
The friend I loved is lost to me;  
His fall asleep, who darest to say  
His spirit is so far away?  
Who knows what wings are round about?  
These thoughts—who proves but from without  
They still are whispered? Who can think  
They rise from morning's food and drink?  
These thoughts that stream on like the sea  
And darkly beat incessantly  
The feet of some great hope.

Because he never comes, and stands  
And stretches out to me both hands,  
Because he never leans before  
The gate, when I set wide the door  
At morning, nor is ever found  
Just at my side when I turn round,  
Half thinking I shall meet his eyes,  
From watching the broad moon-globe rise—  
For all this shall I homage pay  
To Death, grow cold of heart, and say:  
"He perished and has ceased to be;  
Another comes, but never he."  
Nay, by our wondrous being, nay!  
Although his face I never see,  
Through all the infinite To Be,  
I know he lives and cares for me.

—E. B. Still, in the Independent.

### Notes from Onset.

Those in sympathy with the "Whole  
World Soul Communion" met on the af-  
ternoon of the 27th, at the pleasant home  
of Mrs. Cynthia Smith. After the half  
hour of silent meditation, remarks were  
made by the controls of Mrs. Whittier,  
following which an impromptu poem and  
benediction were given by Mrs. Kimball.  
Mr. Dane asked permission to laugh,  
which was granted and a hearty laugh in-  
dulged in, which changed the serious nature  
of the occasion and set everybody in good  
humor.

The arrivals for the week are: A. Wil-  
cox, Keith, Conant, Mr. and Mrs. Butter-  
field, Samuel Willis, Mrs. A. Whittier,  
Mrs. Dimick, Miss Blanche Sheldon, Miss  
Holt, Wm. F. Nye, Major Griffith and  
others.

Mr. Stewart has enlarged and fitted up  
the store formerly occupied by Hardy  
Smith. He has also changed the plan of  
post office and with the new and elaborate  
boxes, the place is made more delightful  
and convenient.

Hardy Smith's new store is a little gem.  
Mrs. Whittier has rented her cottage to  
New York parties for the season and will  
herself occupy a tent and give sittings to  
all her friends free of charge.

Miss Truitt, Secretary of Ladies Aid,  
of Boston has her little octagon cottage  
completed, which looks cozy and inviting.

Mrs. Cadwell, materializing medium of  
New York, has rented the Thayer cottage  
on 5th street.

The work of filling in and laying the  
track of the new horse railroad has already  
begun.

Mrs. M. E. Williams has rented her  
store, boarding house and restaurant for  
the season.

A large house on 9th street has been  
raised and covered this week.

Mrs. Putnam has hired Harold I. Smith's  
house for the season.

Mrs. Lewis' cottage on Onset Ave. has  
been very much enlarged and im-  
proved and is now quite finished.

Mrs. Bicknell's two story cottage on  
Longwood Ave. is nearly finished.

Mr. Wm. F. Nye has bought forty acres  
of meadow adjoining the association prop-  
erty which he proposes to improve and ar-  
range for a trotting park.

The tax on Onset property in 1877 was  
\$22.10 and in 1887 the tax was \$3500.25.  
So says Major Griffith.

Through the efficient energy of D. N.  
Ford The Children's Progressive Lyceum  
has been made interesting and has been  
well attended during the winter. The Lyce-  
um is now taking a vacation.

Capt. Travers intends building a large  
stable on Onset Ave. near the hitching  
grove.

Mr. Charles M. Flowers, of New York  
City is here for the season and will open a  
shop for plumbing, steam and gas fitting,  
also driving wells and all work in his line  
of business.

Yours for truth and advancement  
GUSTIE F. HOWE.  
ONSET, April 30th, 1888.

### Esquimaux Women.

The appearance of these Esquimaux is  
suggestive of patience and perseverance.  
They are short and squat of figure, the  
men averaging five feet three inches, and  
the women five feet in height. Their  
breath is apt to vary, according to whether  
the fates have sent them plenty of seal  
or not. Their eyes and hair are of the  
very blackest, the latter being as straight  
and not less coarse than horse hair. A fa-  
vorite amusement among the women is for  
two of them to select a hair out of their  
heads, and looping one through the other,  
to pull on the ends held in their hands un-  
til one of the hairs gives way, to the vast  
delight of the fat little lady whose capil-  
lary strength wins in this odd tug of war.  
—American Magazine.

### The Mother at Home.

The mother is the heart of the home.  
She it is who determines its characteris-  
tics and diffuses through it that subtle at-  
mosphere which every person can feel  
when introduced into the home circle, and  
from which can quickly be inferred the  
ruling spirit of the home. There can be no  
doubt that the most effective training  
for children is the training of example, and  
this truth the mother needs constantly to  
bear in mind. How can the impatient,  
querulous, fault-finding mother teach pa-  
tience and kindness and good temper?  
How can the vain mother teach humility?  
How can the mother greatly absorbed in  
keeping up with the pomps and vanities of  
life, eager for place and show, teach her  
children the true principles of a happy life?  
How can the selfish mother teach gen-  
erosity or kindness, or the discontented  
mother teach contentment?—Mrs. Helen  
E. Starrett.

## WHOLE WORLD

## SOUL COMMUNION

MAY 27, 1888.

### ALL MANKIND

WITHOUT REGARD TO RACE OR  
CREEDS.

ARE CALLED TO UNITE FOR

30 MINUTES IN SOUL  
COMMUNION.

TIME: 12 M. SALEM, OREGON.

### THE WORLD'S SOUL COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to  
half-past 12 p. m., being the time fixed and in-  
spirationaly communicated through THE WORLD'S  
ADVANCEMENT FOR SOUL COMMUNION OF HUMAN-  
ITIES throughout the world, regardless of race  
and religious faith—the object being to invoke  
rough co-operation in thought and unity in spiri-  
tual aspiration the blessings of universal peace and  
higher spiritual light—we give below a table of cor-  
responding times for entering the Communion in  
various localities:

When it is 12 m. at Salem, Oregon, it is at—

Austin, Texas.....	1:43 p. m.
Boston, Mass.....	3:28 p. m.
Burlington, Vt.....	3:18 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Buffalo, N. Y.....	2:55 p. m.
Columbia, S. C.....	2:48 p. m.
Cape Horn, S. A.....	3:43 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Chicago.....	2:20 p. m.
Detroit, Mich.....	2:38 p. m.
Frankfurt, Germany.....	8:45 p. m.
Frankfort, Ky.....	2:33 p. m.
Friedrickton, New Brunswick.....	3:43 p. m.
Hallifax, N. S.....	3:18 p. m.
Hartford, Conn.....	2:03 p. m.
London, Eng.....	8:11 p. m.
Leopoldopol, Kan.....	1:48 p. m.
Little Rock, Ark.....	2:03 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Nashville, Tenn.....	2:23 p. m.
New York City.....	3:15 p. m.
Omaha, Neb.....	1:38 p. m.
Philadelphia, Penn.....	3:11 p. m.
Pittsburg, Penn.....	2:51 p. m.
Rome, Italy.....	9:01 p. m.
Savannah, Ga.....	2:48 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	3:08 p. m.
Santiago, Chili.....	3:28 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
San Francisco, Cal.....	12:01 p. m.
Vienna, Austria.....	9:21 p. m.
Vera Cruz, Mexico.....	9:48 p. m.
Walla Walla, Wash. Ter.....	1:18 p. m.
Augusta, Maine.....	3:33 p. m.
Baltimore, Md.....	3:08 p. m.
Berne, Switzerland.....	8:41 p. m.
Berlin, Prussia.....	9:09 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cincinnati, Ohio.....	2:26 p. m.
Columbus, Ohio.....	2:38 p. m.
Caracas, Venezuela.....	3:46 p. m.
Charlestown, Prince Edward's Island.....	3:58 p. m.
Dublin, Ireland.....	7:46 p. m.
Edinburgh, Scotland.....	8:01 p. m.
Dover, Delaware.....	8:30 p. m.
Georgetown, British Guay.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Honolulu, S. I.....	9:51 p. m.
Jerusalem, Palestine.....	10:31 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lima, Peru.....	3:04 p. m.
Milwaukee.....	2:18 p. m.
Indianapolis, Ind.....	2:28 p. m.
Montreal, Canada.....	3:38 p. m.
New Haven, Conn.....	3:18 p. m.
Newport, R. I.....	3:28 p. m.
New Orleans, La.....	2:11 p. m.
Ottawa, Canada.....	3:08 p. m.
Panama, New Granada.....	2:53 p. m.
Paris, France.....	08:19 p. m.
St. Petersburg, Russia.....	10:11 p. m.
St. Louis, Mo.....	2:11 p. m.
St. John, New Foundland.....	8:11 p. m.
St. Paul, Minn.....	1:58 p. m.
Smithtown, Jamaica.....	3:36 p. m.
Springfield, Mass.....	3:21 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vicksburg, Miss.....	2:08 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.

### IT IS ARRANGED FOR THIS THOUGHT CONFERENCE TO BE SIMULTANEOUS THROUGH- OUT THE WORLD, AND CONNEC- TIONS THEREFOR HAVE BEEN MADE BY ADVANCE

THOUGHT IN  
LONDON, PARIS, BERLIN,  
VIENNA, ST. PETERSBURG, YO  
KOHAMA, MADRAS, PEKIN,  
RIO JANEIRO, ROME, CITY  
OF MEXICO, BUENOS  
AYERS, HONOLULU,  
AND MANY OTHER CITIES.

### OBJECT:

Through Unity in Aspiration  
and Co-Operation of Thought  
to seek higher Truths and  
Secure Universal Peace.

### CONDITIONS:

Self must be lost sight of dur-  
ing the half hour of Commu-  
nion and every soul given up to  
Universal Love. Be wary on  
the side of the right and true!

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most reliable remedies  
ever discovered, for all kinds of womb troubles,  
such as Protrusion, or falling of the womb,  
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tions, ulcerations, tumors, catarrh, ovarian trou-  
bles, &c., &c. ANY WOMAN who is  
suffering from any of these trouble-  
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NENT CURE by the use of these  
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## How to Form Spirit Circles.

Inquire Into Spiritualism should begin by form-  
ing spirit-circles in their own homes, with no spiri-  
tualist or professional medium present. Should no  
results be obtained on the first occasion, try again  
with other sitters. One or more persons possessing  
medial powers without knowing it are to be found  
in nearly every household.

1. Let the room be of comfortable temperature,  
but cool rather than warm—let the arrangement  
be made that nobody shall enter it, and that there  
shall be no interruption for one hour during the sit-  
ting of the circle.

2. Let the circle consist of four, five or six indi-  
viduals, about the same number of each sex. Sit  
round an uncovered wooden table, with all Dr.  
Spencer's Pastills on the table surface. Whether  
the hands touch each other or not is usually of no  
importance. Any table will do, just large enough  
to conveniently accommodate the sitters. The removal  
of a hand from the table for a few seconds does  
no harm, but when one of the sitters breaks the  
circle by leaving the table, it sometimes, but not  
always, breaks the manifestations.

3. Before the sitting begin, place some pointed  
lead-pencils and some sheets of clean writing paper  
on the table, to write down any communications  
that may be obtained.

4. People who do not like each other should not  
sit in the same circle, for such a want of harmony  
tends to prevent manifestations except with well  
developed physical mediums; it is not yet known  
why. Belief or disbelief has no influence on the  
manifestations, but an acrid feeling against them  
has a weakening influence.

5. Before the manifestations begin it is well to  
engage in general conversation or in singing, and  
it is best that neither should be of a frivolous char-  
acter. A prayerful, earnest feeling among the  
members of the circle gives the higher spirits more  
power to come to the circle, and makes it more diffi-  
cult for the lower spirits to come.

6. The first symptom of the invisible power at  
work is often a feeling like a cool wind sweeping  
over the hands. The first manifestations will prob-  
ably be table tiltings or raps.

7. When motions of the table or sounds are pro-  
duced freely, to avoid confusion, let only one person  
speak, and talk to the table as to an intelligent be-  
ing. Let him tell the table that three tilts or raps  
mean "Yes," one means "No," and two means  
"Doubtful," and ask if the arrangement is under-  
stood. If three signals be given in answer, then  
say, "If I speak the letters of the alphabet slowly,  
will you signal every time I come to the letter you  
want, and spell out a message?" Should three  
signals be given, set to work on the plan proposed  
and, from this time, an intelligent system of com-  
munication is established.

8. Afterwards the question should be put, "Are  
we sitting in the right order to get the best mani-  
festations?" Probably some members of the circle  
will then be told to change seats with each other,  
and the signals will be afterwards strengthened.



## THE BETTER WAY

THE WAY PUBLISHING COMPANY  
Every Saturday.L. BARNEY, EDITOR.  
Assisted by a Corps of able Writers.

CINCINNATI, MAY 12, 1888.

At Two Dollars per Year to Subscribers in the United States; Two Dollars and Fifty Cents to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

By an oversight the name of the writer, Matthew Bryant, was omitted from the Anniversary Poem, given in our issue of April 28th.

We call attention of our readers to the "Proposed convention" by Brother Kates, in another column. We want all thinkers and workers to revolve it well, and then speak.

If the mediums all over the land will be kind enough to keep us posted of their engagement, we will have a column devoted to their movements, that will be of interest to the general reader.

Mrs. Gladding spoke at the G. A. R. Hall Sunday at 11 A. M., and in the evening. Her lectures are good, and she is pleasant in her style. She also gave some very fine psychometric readings from gloves and other articles.

We have been asked on which side of the "Sunday Closing" question THE BETTER WAY stands. On the side our name indicates, of course. Count all true Spiritualists on the side of temperance, every time.

Bill No. 8859 introduced by Mr. White in Congress, March, 1888, bears ear-marks of Comstock and Parrington, and should it become a law, might, perhaps, be construed in a way to limit religious and medical liberty. Spiritualists and faith-curers should see and consider it.

Circular and programme for the California Spiritualists' Camp Meeting received. It is to be held at Lake Merritt Park, Oakland, Cal., from June 3d to July 1st, 1888. The programme is a fine one, and every detail seems to have been attended to insure success.

We heard a gentleman remark the other day that all this agitation on the liquor question would avail nothing. He had lived sixty-five years and seen nothing accomplished yet on the temperance question. There was no regulating the liquor traffic. We have our Spy-glass turned westward. We are waiting to see if the women can't regulate it. Don't lose hope, gentlemen.

The other day I chanced to hear a gentleman, who was summing up a day's expenditure, say: "I have laid out so much and spent so much."

When asked what the difference was, he answered honestly, "What I have purchased that will do myself or another good, mentally or physically, I have put under the former head; the rest—a glass of beer, etc., under the latter." True enough there is a difference; What is spent is wasted, either gone for nothing, or worse, for that which does harm. Beware how you spend.

Mrs. S. Seery, assisted by some of our best talent, tendered to the Society a benefit in the shape of a trumpet seance in Grand Army Hall, on Wednesday evening of this week. The demand for tickets was so great it was found necessary to limit them.

Many wonderful and startling tests were given by those on the other side of life. A number of skeptics in attendance left with the firm conviction that Spiritualism is not such a vaguery after all. The uncontrovertible genuineness of tests given being very convincing, they feel persuaded to think upon the matter and further investigate.

The letter headed "Christian Spiritualists," by L. C. Whiting, in this issue, should be read and pondered upon by all those who have joined the ranks at a time when Spiritualism is becoming popular. Little can you realize, as compared with the little snubs you may have received, what these old pioneers experienced in their successive battles in the cause of progress. You only need to have your attention called to it, to venerate their scars and vote to them honor due for their bravery in holding the fort and keeping the banner from the dust through that long, long siege until reinforcements came. They ought to be pensioned.

We hope those of our Society who attended the Grand Opera House Sunday evening got their money's worth of wisdom. Mr. Brown, as a mind reader, is excellent, and gave ample proof of its genuineness.

But all the manifestations imitating spirit power spoke for themselves of their unguineness.

If you observed closely you noticed that he did not claim that they were accomplished by the unseen. He really claimed nothing, explained nothing. He simply said that it was "universally conceded that at spiritual seances such manifestations occurred," or words to that effect.

The editor of THE BETTER WAY is accused of "countenancing anonymous attacks on all materializing media." It is news to us. Never knew of the fact until this notice from a friend. We had always thought we were very kindly disposed toward media in general, whatever phase they represented.

The Ladies' Aid Society, an auxiliary to the Society of Union Spiritualists of this city, held another one of their delightful socials on Friday evening last, at which there was a large attendance—composed mostly of the young folks belonging to the Society. To say that all enjoyed themselves but faintly expresses it. The lady officers deserve the highest praise for the manner in which they conduct their socials. If you don't think they are enjoyable, attend the next one, and prove it for yourself.

## MIDDLE MEN.

The world has been cursed from time immemorial with "go-betweens," or middle men, who have been the bane of humanity; not only because they produced nothing but trouble, and only too often, turned the scales of truth and justice upside down, but they have forged chains with which to fetter the minds of those they professed to benefit. And for all this they have demanded, and but too often received the fatted calf, while we, the poor innocent dupes, had to eat what was left and be thankful they did not take all.

The "Middle Man" is a nuisance and a fraud wherever you find him, be he priest, lawyer or procurer or whatever he may be engaged in. He earns nothing, he produces nothing—the serpent was the go-between used by the devil to tempt Eve.

Our advice is to steer clear of them, one and all. Go to headquarters, if you want anything that you think God can give you; go to Him in the field, in the workshop, in your secret chamber; or most properly in the secret chamber of your heart, no matter where you may be externally, for He is everywhere, in everything, and you cannot have a middle man without crowding him or yourself.

## WHISKY, MORE WHISKY.

Has the reader noticed that the best and most conspicuous stands and corners for business, are seized by the whisky men for their nefarious traffic, and next to them the everlasting cigar stand, and all that art and ingenuity can do, is brought to bear to attract the attention and excite the curiosity, or appetite, of the passer-by? Bottles red, bottles green, bottles of all colors, descriptions and shapes, and not unfrequently nude pictures and flaming theatre advertisements of the ballet drama, tacked or pasted on the wall, and the names they call their gilded drugs, is enough to deceive the most wary into their traps. And who is responsible for this? Why the whole community; every one that is part and parcel of it. For do we not license these often obscene and demoralizing nuisances that are every day blinding under our noses this vile stuff? But the cry is, men will have it, and we may as well license it, as we will have to take care of the drunkards and paupers that are created by it, and we go on licensing men to make drunkards and paupers, knowing we will have them to take care of.

If these dens were closed out by high license or prohibition, these best business corners, and other choice locations, would come into use for some more honorable and legitimate business. But as it is now, they can, and do pay more, than any one else can afford to pay that does an honest business for their profits, are simply enormous, if it be fair to other honest dealers to call that sort of dealing a profit.

Perhaps the most excusable part of the whole business is, that they water the vile stuff, and while they steal from the dupe in one sense, they do him an everlasting favor in another; for it is better to steal his money than his brains, poisoning his blood, and sending him home to his family a very brute. And yet men of intelligence are found standing behind the counters of some of these man-traps, using all their ingenuity in mixing the vile stuff, knowing they are dealing out death and destruction, not only to the man himself, but even more so to those he has vowed to love, cherish and protect.

There is a day of reckoning for all this, and the man who knowingly persists in dealing out destruction here and hereafter to his fellow-man for sordid gain, will find he has dealt out damnation to his own soul, not perhaps, literal fire and brimstone, but the gnawing of a guilty conscience that will be more unquenchable, that will be ever with him in his dreams and in his waking hours; for there is no cure, no blotting out from the memory of those having knowingly and wilfully blasted the life of a fellow being, with all the heartrending circumstances attending it; and with, perhaps, entailed drunkenness on children yet unborn. This is the most fearful evil humanity has to contend with. Talk of a personal devil, Why, he is a lamb compared to it; he gave an apple, and with it knowledge that was worth something, but this fiery fiend, that burns as it goes, has not one redeeming quality, except that it kills, and thus ends the victim's misery, but not until it has wrecked the hopes and made a very beast of some of the fairest of humanity, and after torturing them with a delirium too appalling to describe, or even to look upon, drops them into a drunkard's grave.

B.

The Annual Meeting of the Society of Union Spiritualists was held in the Hall of the Society on Wednesday evening May 2nd. The reading of the Secretary and Treasurer's reports were indeed very gratifying and the thanks of the Society were tendered them for their efficient work. No further business offering, the society proceeded to the election of nine Trustees, the following being elected:

F. Weber, J. H. Wright, H. A. Starry, E. O. Hare, Chas. Boebinger, M. G. Youmans, N. S. King, I. S. McCracken; and C. C. Stowell, after which E. O. Hare was elected President; M. G. Youmans, Vice-President; C. C. Stowell, Recording and Corresponding Sec'y.; I. S. McCracken, Treas.

After which the members enjoyed themselves, tripping the light fantastic till the hour of midnight when all went home well satisfied with the evening's work.

## A Proposed Convention.

Having suggested, on several occasions, to different speakers and mediums, an idea to organize the public workers in the cause of Spiritualism into a National Association, and meeting with a general approbation of the idea, it becomes now necessary to give it more publicity and a wider range of discussion. It is hoped that all interested persons will respond and express thoughts and opinions upon the subject.

From many crude ideas have come forth useful enterprises and appliances. This idea is yet crude as a utilitarian conception, but there is much in it to be evolved.

We are well aware of past failures and abortions in the field of organized Spiritualism. Bear it in mind at the outset that this is not an idea based upon any desire whatever to organize Spiritualism, but is proposed rather to protect its workers, to defend the public cause, and to perhaps give a wider publicity and a more authentic exposition of its philosophy and facts. There is no telling what it will not be able to accomplish for the good of humanity. The past mistake has been in opening conventions and organizations of State and National character to any person who could attend.

At the outset, it is now asked who is more capable of managing the business and expressing the teachings and presenting the evidences of Spiritualism than the public advocates thereof—the speakers and mediums? It may not be a prepossessing paradox to present, but it is in the line of evidence that business sense is in the idea, when we say that the church draws its legislative force with good results to their cause from conferences or conventions made up of the clergy.

The laity may be just as able, but are too much occupied otherwise to give the cause proper heed and time.

Speakers and mediums are daily and hourly in the work, and best know what is needed to advance the cause and protect their own interests.

Now they are subject to the whims and interests of a prejudiced public at large and local friends made up into committees and aborted associations. A thousand deleterious influences are at work within and without the ranks of Spiritualists, to the better interests of mediums and speakers. There exists no desire for public complaints, but there is a necessity to protect the cause, and to insure more stability to the work, and hence preserve the workers.

These are some of the impelling causes for a call to the speakers and mediums now employed by societies and committees to meet and form a National Conference to meet annually.

Such a gathering would attract national attention. The meeting would pay all expenses. Such a representative association, when legally chartered, would attract and be able to hold and manage legacies, build colleges and publishing houses, institute camp grounds, organize and conduct local work, insure more stability generally, and in methods now not dreamed of, make Spiritualism of practical utility to the human family. Of course it will be said that mediums will be jealous of each other, as they now are to a great extent. Methods will come to equalize and rotate labor. This is an age of combination and protection.

Mediums should combine and cast aside much personal self-interest to the cause, and at the same time be in condition to protect themselves from injustice, calumny and improper conditions for satisfactory labor and compensation.

There exists no immediate desire for a call to be made, but rather that it shall be amply discussed, and those who are both prominent and able, attracted to its councils before action is taken. There is no immediate hurry.

The movement is too great for haste. Will those interested please give early expression to their views in the public spiritual prints, and discuss it amongst themselves as they chance to meet?

Fraternally,

G. W. KATES.

## MESSRS. EDITORS:

Will you please allow me to make the following corrections in my article on "Life, Intelligence, etc., in BETTER WAY of April 28:

In second column it reads "though psychometry is a contradiction of all these, etc." which should be "combination of all these," meaning a combination of all the senses.

Nearly to the end of the article it reads, "soul-purification leads to intuition and enables us to comprehend the senses of life." This should read, "enables us to comprehend the causes of life."

Yours truly,

A. F. MELCHERS.

## Washington, D. C.

To the Editor of The Better Way.

Washington, D. C., has been particularly favored during the year 1888 by most decided moves in the direction of advancement. The month of January was a stormy one, but Mrs. Gladding's engagement did not leave the treasurer behind hand, for a neat little sum was left over from entertainments and subscriptions. But the month of February was a marked one, for during that month the Lyceum was established, and it is due to Mr. Brooks to say that he has a special gift in the direction of building up schools, and leading the young into a higher and broader range of thought. He had only one month, but in that month he put his name on the record of time by his energy and love. The Lyceum now is in a flourishing and prosperous condition. The month of March was one of quiet success, Mrs. Gladding again occupying the platform. She was followed by one who also left a mark that will never be forgotten. Mr. Samuel Wheeler, of Philadelphia, who four years ago was elected President of the Temple Association of that city, and still holds that office with credit to himself and honor to the cause, was the chosen speaker. He is an inspirationally controlled medium, and his efforts were in the direction of teaching the mind to grasp at the higher branches of learning, and to comprehend the action of the unseen forces, and to view the spirit world from a logical standpoint.

But he did not talk only. He worked; and the result was, he started the ball rolling, and during the month of April he received in subscription and cash the sum of nineteen hundred dollars towards the building of a hall, to be dedicated to the use of Spiritual work. No one has been so energetic as he in this movement, and for the short time he has labored in Washington it is marvelous how many friends he has made, and how many desire his re-engagement in the near future. To show their appreciation of his success, on the last Sunday of his stay in Washington, he was presented with a pair of gold spectacles, which certainly become him and give him quite a ministerial appearance. He has some calls that will take him away from his native city, and in all probability he will make a very successful public career.

Mr. Keeler followed with tea's and independent slate writing, and is a remarkable medium, giving great satisfaction everywhere. Mr. Wheeler having now decided to make the Rostrom his field of labor, we would most earnestly recommend him to societies who desire an earnest, honest and true expounder of the spiritual philosophy, and a worker in the cause. May the blessing of the angel world ever attend him.

A VISITOR.

## Haslett Park Camp.

It was my good pleasure, some few days ago, to take a look at Haslett Park, to see what was being done and how the Park looked when deserted. I found all life and animation. The hotel is being thoroughly overhauled and renovated; guests will find a marked improvement over last year. Mrs. Potter was busy overseeing a small army of helpers, who were showing to the world what skill and good management can do. The boats are to be refitted, and the gay little steamer that did such gallant service looked silent and glum, but soon it will ply the beautiful lakes as happily as of yore. The Park is busy with the ring of the woodman's axe, as one by one the dangerous trees, which have endangered life for several years, were being cut down, and in the future there will be no danger from that source. The pavilion, ah! the glorious pavilion, that our hearts were set on last summer, through the glorious work of Mrs. Lillie, who started the ball, will be in readiness for the camp, which opens the 26th of July. When the pavilion is finished it will excel any of our Eastern camps in that direction. None need to fear but what the work will be done faithfully and well.

The are to be several new houses put up this summer. Mr. Burges erected a thousand dollar cottage, and many other improvements are going on, and campers will find there are very many more conveniences than last summer. There is to be a fine array of talent during the entire month. The last Sunday in July and the first Sunday of the camp, Mrs. Lillie is to dedicate the pavilion; Mrs. Lillie is to be there two Sundays. Mr. French, of Clyde, Ohio, Mrs. Bode, of Capuc, Mich., Mrs. Stebbins, of Detroit, Mrs. Woodruff, of South Haven, Col. Fogg, of Lansing, and others, are to be among the attractions of the place. G. H. Brooks gives the welcoming address. In the camp this year there is to be a new departure in the way of camp meetings. A Mental Philosophy class is to be established, a reading circle, a school in mediumship, and a class in Psychometry. Also, much attention is to be given to the children; a Lyceum to be established, and conducted every morning.

To those contemplating going to some of our many camps, I know of no place that offers any greater inducements than Haslett Park. In Haslett, through our ever genial Mr. Potter, is doing all that he can for the benefit of the visitors, and it is hoped there will be a large attendance and much enthusiasm manifested. If one man can do so much for the benefit of the cause, surely all can attend the camp. Trusting to meet all the old faces and many new ones during the camp, I am as ever yours in the cause of truth,

G. M. BROOKS.

## A Record of Startling Facts.

Recent Notable Triumphs in the Science of Medicine—Are the So-Called Incurable Diseases Curable?—Remarkable Statements of Prominent Citizens of Ohio that Cannot be Gainsaid.

This is peculiarly the golden age of scientific discovery. A century marked by the birth of great thoughts and splendid ideas. During the past hundred years, from the brain of man has leaped in startling rapidity, marvellous inventions that challenge the admiration of the world, while almost every field of thought and research has yielded a harvest of new discoveries and undreamed of truths, the splendor of which finds no parallel in the buried past.

Indeed, the human brain has risen to supremely lofty heights, before the glory of which the mists of superstition and cringing fear are fast dissolving; yet in the midst of this universal advance, when the light of knowledge seemed to be bathing the world in a splendor hitherto unknown, while the highways of almost every pursuit have resounded with the stirring notes of a triumphant onward march, it is a painful and humiliating fact that cannot be denied, that the great art of medicine has not responded to the onward current of the age, or kept abreast with the rapid strides that have marked the attainments in other fields of scientific research. In point of fact, the catalogue of disease against which the regular profession write the hopeless fiat incurable, grows greater rather than diminishes as the years roll by.

The reason for this lamentable condition is largely owing to the ultra conservatism of the medical profession, which regards with suspicion, and not unfrequently affects contempt, for all those really progressive minds, those splendid free lances in the medical world, who, having caught the spirit of the nineteenth century, and with the one object in view of overcoming disease, refuse to follow the narrow ethics of any particular code, but embracing whatever is good in all schools, bend every energy to conquer the conqueror of man. I say that the ostracism which these liberal and progressive minds suffer from their professional brethren, doubtless contribute largely toward crushing the spirit of progress in the ranks of medicine. Yet surely to none do we owe a greater debt of gratitude than those who demonstrate that the diseases declared by the profession incurable can be cured. I have in mind a prominent member of the liberal wing of the profession, of whom I have long heard, and whose cures seemed to challenge the attention of every one interested in the progress of the healing art. I called the attention of a physician, with whom I am acquainted, to these alleged cures, and he contentiously answered, "There is nothing in them; they are all a pack of lies. I tell you those diseases cannot be cured." I responded, "Then what shall we say of the people who claim to have been by him restored?"

"Oh," he replied, "there are no such persons; they are a long way off, and if you should go in search of them, like the *ignis fatuus*, you would find they eluded your grasp, and, moreover," said he, "when a man tells you that there lives a doctor who can describe to a stranger not apparently sick, his disease, its rise and progress, without asking a question, that man necessarily lies, for it can't be done."

This set me to thinking; I wished to arrive at the truth, and if cancer, Bright's disease, consumption, and other diseases thought to be incurable could be overcome, I desired to acquaint myself with the facts; whereas, on the other hand, if the claims were bogus, if the persons said to be restored did not exist, I felt the public should know they were being imposed upon. Accordingly, I determined to thoroughly investigate this matter.

## RIGHT HERE IN OHIO.

I would confine myself to this State, and test the truth or the falsity of the claims made for this physician, by seeing prominent, reputable, and well known citizens, who had been treated by this doctor, and thus get from the lips of persons of unimpeachable veracity the actual facts relating to their treatment by the physician in question, namely R. C. Flower, of Boston.

I also greatly desired to further inquire into the mysterious power claimed for Dr. Flower, which it was said enabled him to at once detect the condition of a person so perfectly that without a question he could diagnose their trouble, its rise, progress, and present condition, as well as describe every attending symptom more accurately than the patient, for this, indeed, seemed a claim out of the bonds of reason. I began my investigation in this city by calling upon the well-known and universally respected

## EX-GOVERNOR R. M. BISHOP.

Whom I found at his place of business, No. 116 Pearl street. In reply to my inquiries, Governor Bishop said that he had known Dr. Flower and his family intimately for many years, and regarded him as a very remarkable man, of commanding intellect, possessing great erudition, and with all the grandest scientific attainments in manner of medicine. Said the Governor, emphatically, "He can and does do what no other living man of whom I have any knowledge assays or attempts, and that is, read a man as you or I would read a book. He will instantly tell you what disease is preying upon your system, I care not how hidden or obscure be your malady, and all this is done without a word from you or a question from the Doctor. He has successfully treated several members of my family," continued the governor, "and they all swear by him. I am no betting man, but I would be willing to wager anything that Dr. Flower can diagnose any case, no matter how difficult or how complicated it may be, and when he promises a cure, perfect reliance can be placed in his ability, provided the patient will follow strictly instructions."

"I acknowledge," said Mr. Bishop, "that the above statement is rather strong, but I have seen his powers demonstrated in both my own case and that of my family, and have absolute faith in him. My limbs became affected some time ago with numbness, feeling as though they were dead, all sensation apparently leaving them. My family insisted that I consult Dr. Flower. I did so, and the doctor prescribed a course of treatment which is benefiting me materially."

He characterized Dr. Flower as one "of those broad liberal minded men who help the world onward, and accomplish wonders for the human race, and besides all this," added the governor, "he has a great noble heart, throbbing with sympathy for all mankind."

Mr. R. H. Bishop, a son of the Governor, concurred fully in all that his father had said of Dr. Flower; furthermore, stating that his wife, an invalid of many

years' standing, and who had been treated by the family physicians, for some years without benefit, was placed in the care of Dr. Flower, who again manifested the wonderful power he possesses in the matter of diagnosis, telling my wife in five minutes what the other physicians had been months trying to find out without succeeding. He placed her under treatment and she has since been rapidly improving. To cite an instance of the doctor's marvellous diagnostic powers, I will relate the case of a lady in this city coming under my own observation. She went to the doctor, a total stranger, suffering from some obscure trouble which numerous physicians previously had vainly treated. He took her hand in his usual manner, told her that she had a tumor growing and attached to the internal walls of the womb. She was utterly unconscious of the fact, and, to test the truth of the doctor's statements, she had an examination made and found the tumor exactly as stated by the doctor.

## MR. CLARENCE PUMPHREY.

A bright and energetic young business man of this city, identified with the Equitable Insurance Company, said that he was very happy to speak a word in reference to Dr. Flower's unexampled abilities as a physician; that he considered him greatly the superior of the best so called medical talent in this country. "My experience with him," said Mr. Pumphrey, "gives me a perfect right to say the above." His sister's health, he said, had been greatly prostrated by continued attendance at the bedside of her father, who was afflicted with that dreadful disease, cancer of the tongue. The anxiety and sorrow at his death assisted materially in producing the aforesaid results; in conjunction with her general debility, about four months after her father's death, she became aware of a condition of the tongue very similar to my father's at the beginning of his trouble; becoming alarmed, I took her to some of our best physicians here. They expressed grave doubts as to their ability to do anything for her, stating that her trouble was a cancer, and consequently incurable. In the meanwhile, having heard of Dr. Flower and the phenomenal success that attended his efforts, I went with my sister to see him on his visit to Cincinnati. He took my sister's hand, placed it to his ear, and then proceeded to tell her the whole history of her complaint, from the earliest symptoms to her present condition, the course of the symptoms, their development, and, in fact, everything connected in the slightest degree with her sufferings.

This display of knowledge on the doctor's part aroused in us the highest feelings of hope and confidence. Doctor Flower placed her under a course of treatment. The results were splendid. Her health was completely restored, all indications of the cancer disappeared, and she has not had the slightest recurrence of the symptoms.

I feel, naturally, exceedingly grateful to the doctor, for full well I know that, had it not been for his timely intervention, my sister would have ere this succumbed to that terrible of all diseases, cancer.

Mrs. Myra Wikel, living at 214 Dayton street, Cincinnati, O., a very intelligent, bright little lady, said: "Dr. Flower snatched me from the grave. I went to see him, completely shattered in health, my nervous system prostrated, and generally a wreck, my trouble dating from the birth of my last child. I had tried several of the most prominent physicians in the city, but instead of helping me I grew worse and worse. I had fallen off in flesh until I was a perfect skeleton, just able to drag myself about the house, unable to turn my hand to any kind of work, and feeling as if death would be a relief. Well, Dr. Flower came to Cincinnati and I went to see him in spite of the protests of my friends, who ridiculed the idea of his doing me any good. This strange man, without asking a question, described my every trouble, and, what was more wonderful, he went back ten or fifteen years and described my condition and symptoms step by step, the advance of my disease, even telling me incidents in my life that I had forgotten and no one but myself knew anything about."

I placed myself at once under his treatment; my improvement was rapid and continuous until I was discharged by the doctor, cured absolutely, and my health is, and has been since, perfect. Without an ache or pain to mar the delight which I experience in being restored to the pristine health of my girlhood, I am as lively as a cricket, and attend to my household duties without the slightest signs of fatigue. I know that Dr. Flower saved my life.

Mrs. F. S. L'houmiedu, the widow of a distinguished physician living at Riverside, a suburb of Cincinnati, said that about three years ago she called on Dr. Flower at the hotel in Cincinnati. She had been a confirmed invalid for twenty years; the prime factor in her condition being a shattered condition of the nervous system, heart complications, and nervous dyspepsia. She said that she had been treated by several of the most prominent physicians in the medical ranks, naming several of the leading lights of the profession in New York and Philadelphia, but their efforts were unsuccessful. "My condition getting worse and worse," said the lady, "I was reduced almost to a shadow when I saw Dr. Flower, unable to take any but the slightest nourishment; food of all descriptions causing the most distressing symptoms. The heart complication," said she, "at this time troubled me exceedingly, and I began to fear that my thread of life might be snapped at any moment. Well, I went to see the doctor; I attempted to tell him what I thought my trouble was, but he stopped me, saying that he could do that better than myself. He then took my hand, placed it to his ear, and commenced a history of my condition and ailments which, for accuracy and completeness, far excelled anything I could have told him. He placed me under a course of treatment. I began to improve from the first, and ere my course had expired I was a well woman. That was over a year ago, and my health since has been splendid."

Miss Dora Wise, of 259 Washington avenue, Columbus, a beautiful and intelligent young lady said: "When I went to see Dr. Flower here, at the Neil house, I was more dead than alive; even he, as great as he is, told my mother that he feared that he could do but little for me. I had been an invalid for many years with a complication of peculiarly distressing disorders. The physicians I had employed were the very best in the city, but they seemed entirely at sea as to the nature of my trouble, at least their treatment failed to benefit me in the slightest degree; in point of fact I grew rapidly worse under their constant ministrations. During my illness my weight fell off from 138 pounds to 81 pounds. I looked like a walking



skeleton; my appetite left me, I could eat nothing, and so weak that merely the act of lifting my arm would set my heart to palpitating and make me gasp for breath. A few months before I went to see Dr. Flower I was seized with fainting spells that would steal over me at any time and under any circumstances. Why, mamma was afraid to let me out of her sight; I was in a terrible condition. In my interview with him I was amazed beyond words at his diagnoses of my peculiar indisposition, which he described with perfect accuracy, even telling me of a severe illness seven years before, and describing my symptoms at the time. It was the most wonderful thing I ever heard. I knew he had never seen or heard of me before, and yet, unlike my home physicians, who had failed to understand my condition and needs after years of experiments, Dr. Flower, without a word from me, told everything as though he were reading the print in an open book. Owing to my critical condition the doctor dispatched to Boston for the proper remedies, which arrived in a few days (this was about two years ago), I began using them at once, exactly as directed. I rapidly improved in health from the commencement of my treatment, and in a few months was enjoying the wonderful blessing of perfect health. My neighbors watched my treatment with wondering eyes, almost doubting their senses. It is to the superior skill of this great physician that I owe my life to-day.

Mrs. Margaret Weeks, an elderly lady, living at No. 80 Fourth Street, Columbus, stated that she consulted Doctor Flower as a forlorn hope some time since; she was suffering at the time with Consumption of the Lungs. She had become fearfully emaciated. The terrible paroxysms of coughing, accompanied by the usual distressing symptoms of that disease, had brought her to the gate of the grave. A great number of physicians had treated her, but in spite of their efforts, she grew continually worse. "Dr. Flower explained my condition to me, and promised to do his best for my recovery," said the lady. "Under his treatment, I speedily improved, until at the completion of the course of treatment, I was completely cured, every sign and symptom of my former trouble having disappeared, and for a person of my age—seventy-five years old—said Mrs. Weeks, "I regard my case as a little less than miraculous."

Mr. L. K. Sutton, of the firm of Sutton Bros., 115 Fourth Street, Columbus, O., a successful business man, said that he personally regards Dr. Flower as the best physician in this country, without an equal. He cured a sister of mine, continued Mr. Sutton, "when twenty doctors and all of her friends gave her up as incurable, the physicians especially. She was and had been suffering for six or seven years from scrofula, which had manifested itself by running sores on the neck and face, which were not only unsightly, but caused her a great deal of pain and distress. She had been treated by the best physicians all over the State, the only result, she grew continually worse and worse. When we took her to Dr. Flower she was a physical wreck, without life, apparently, to live a week longer. The doctor diagnosed her case, telling her everything in the world connected with her trouble. We immediately placed her case in his hands, and her progress has been one of continued improvement. Ah! he is a great man, a strange, inexplicable man," said Mr. Sutton. "I have no hesitation in saying that he is the greatest physician in the world has ever seen. He also cured me of a trouble which, while not serious, was very annoying, and which the physicians here could do nothing with, not seeming to understand the nature of the disorder. Dr. Flower described it to me in a manner as wonderful as he had previously portrayed the every symptom in my sister's case. He went right to the bottom of my trouble. I took his treatment, and the results are a cure. I am as sound as a dollar, without an ache or pain to remind me that I was ever afflicted. He is the wonder of the age."

Mr. J. M. Drake, a well-known commission merchant of Columbus, stated that Dr. Flower had performed wonders on the person of his wife. She was and had been suffering with a nervous heart disease, giving us all great anxiety, as from what our home doctors said, we deemed her liable to succumb any minute to one of her oft-recurring paroxysms. She had fainting spells, during which life appeared to be extinct. The physicians here could do nothing for her, and a year or two ago I placed in the care of Dr. Flower. He treated her for several months; her general health improved greatly. The sinking spells which had alarmed us so much disappeared, and she is now as well and hearty as the ever was, even in her girlhood days. My wife also took our child to see him some time ago. It was very delicate and weakly. The Doctor has transformed it into a strong, healthy child. The Doctor is as far superior to the ordinary physician as day is brighter than twilight. We have known of a number of apparently incurable cases that the Doctor has brought back to life, and, as for myself, no other physician will ever practice in my family, whether the trouble is severe or trivial.

#### A TRULY REMARKABLE CASE.

Mr. Evan C. Cash, of Bellaire, Ohio, a wealthy gentleman connected with the glass manufacturing interest of his city, was profuse in his encomiums on Dr. Flower. He said the doctor absolutely saved his life. The substance of his story is briefly stated as follows:

A number of years ago, while working at some height from the ground, he fell, alighting on the end of his spinal column, causing a great shock to his nervous system and eventually resulting in a diseased condition of the spinal cord. The gentleman said that he let it run for a year or more, but finally his condition getting so much worse he determined to consult a physician of Bellaire. The treatment doing no good, and becoming utterly incapacitated for labor or exertion of any kind, he determined to go to the metropolis of the new world that he might place himself under the personal care of Dr. Hammond, of New York, the eminent specialist in nervous diseases. He remained under his treatment six months but continually grew worse. Dr. Hammond at last frankly confessed that he could do nothing for him, but advised him to consult Dr. S. W. Mitchell, of Philadelphia. Said Mr. Cash: "I went to Dr. Mitchell, stated my case, was examined by him and promised a cure. I remained under his personal supervision at his hospital for two years. I made no improvement while there, but grew steadily worse at the expiration of two years. The doctor, seeing my condi-

tion to be so much worse, came to me, told me he could not cure me, and advised me to go home and settle up my business affairs, as, in his opinion, I could live but a short time longer. Well, I returned, utterly hopeless and helpless, expecting to be with my family but a short time longer.

I accidentally heard of Dr. Flower and his almost miraculous cures; I determined to see him when he came to Cleveland. I went, feeling as a drowning man snatching at a straw, for despair, more than hope, filled my mind. I saw Doctor Flower and heard from his lips the story of my life, outlining, as he did, my symptoms for years back, and telling me everything remotely connected with my troubles, and all without one word from me, he refusing my assistance. I was completely carried away by his marvellous power and evident pre-eminent ability, and unhesitatingly placed myself under his care. He frankly told me that it would take several years to build me up, as I was at that time a perfect wreck in the full sense of the word; I had lost over forty pounds in flesh, and was a skeleton in reality, with hardly life enough to breathe. The doctor began treating me about two years ago, and has really accomplished wonders. He built my general health up so that I am comparatively strong. I have increased in weight over thirty pounds, have now no difficulty in attending to my business, and for all these blessings I have to thank Dr. Flower. And remember, he has treated me at my home, accomplishing for me what the most celebrated nerve specialists in America, after treating me to their full satisfaction under their immediate personal supervision, declared could never be brought about. Think of it! Dr. Flower labored under the greatest disadvantages, the other physicians had everything their own way. Under their treatment I went down to the brink of the grave and was by them given up; under Dr. Flower I have steadily improved, coming up from the very door of death, and to-day am able to attend to my business. Those who do not believe in Dr. Flower do not know the man."

Mrs. Jacob Rodifer, of Bellaire, the wife of a wealthy farmer, stated that but for Dr. Flower's assistance she would have been in the grave. She said that about five years ago she had noticed a hard place on her left breast which was continually growing larger, and from which sharp, shooting pains seemed to radiate; becoming alarmed, she consulted a physician, who, after a careful examination, pronounced it Cancer of the Breast, and that he could do nothing more than afford relief. In addition to the cancer she had a severe case of chronic catarrh of years' standing, which had affected all the passages of the nose and throat, had completely destroyed her sense of smell, and also of taste. She was not content with the opinions of home physicians, and rested not until she had consulted the best physicians in all the large cities of Ohio, in the hopes of obtaining relief, but without hope or encouragement. Having heard of the success attending Doctor Flower's treatment of Mr. Cash, she determined to consult him for herself. "I went to see the Doctor at Cleveland," said Mrs. Rodifer, "and my condition at that time was pitiable. I had to be assisted into his presence; could not walk ten steps. Dr. Flower examined me in his wonderful way, and said, 'I believe I can cure you.'"

"This was about eighteen months ago, and since taking the first bottle my improvement has been continuous and rapid. In the course of several months all symptoms of the cancer had disappeared. My catarrh ceased troubling me; my sense of taste and smell returned to me, and my general health was completely restored, and has been since. I am truly convinced, but for Dr. Flower I would have been in my grave ere this. I wouldn't take ten thousand dollars in cash for what the doctor has done for me."

The above are a few representative cases that I personally interviewed. They are a succession of marvellous narrations, and yet they are plain, candid testimony of leading honorable citizens of our State, whose veracity cannot be questioned, and surely if the positive testimony of a host of witnesses availeth aught, it can no longer be truthfully asserted that there is no possible cure for those diseases so long held by the profession as incurable.—Enquirer.

#### Helpful Wives.

They May Become the Equal if Not the "Better Half."

Men who cultivate the society and co-operation of their wives often find great help and encouragement in their work. Prominent professional workers have testified again and again that they owe not a little of their inspiration and success to the sympathetic assistance of their wives. Alphonse Daudet finds in his wife an intelligent and indefatigable co-worker. He says: "My wife is so much of an artist that she has taken part in everything I have written. Not a page but she has read it, retouched it, thrown upon it some of her beautiful blue and gold sand, and yet she is so modest, so simple, so little of a literary woman." Madame Daudet often accompanies her husband to out-of-the-way places where his story is laid, and which he, with her help, describes with every detail. Every part of his work, however weary, is traced step by step by the author and his faithful companion.

Finmore Cooper became a novelist through his wife's challenge. One evening, while reading a novel, he threw it down, saying, "I believe I could write a better book myself." "Let me see you do it," said his wife, with a smile. In a few days he had written several chapters of "Precaution," which, when finished, he published at his own expense. The novel attracted little attention, but it gave Cooper an inkling of his capacity for story-writing, and the "Spy," his next novel, he pealed so strongly to the patriotic sympathies of his countrymen that it became a great success.

Nathaniel Hawthorne, too, was induced to write the "Scarlet Letter" a remark made by his wife. Here is a good little wife who wanted to be helpful, and did her best, and for that deserves credit. Her husband deserves credit. Her husband was an editor, and one day she said to him, "Typesetting looks so easy. I know I could do it just as easy as anything. Let me help?" Although Hawthorne is his own compositor he didn't accept this offer at once. She was in the office alone one day when a wedding notice was brought in by Mr. John Jackson. "Oh," she said gleefully, "I'll just set this up and slip it in the form, and won't George be surprised when he sees it in print?" It therefore appeared as follows in the next issue of the paper:

MARRIED: At the Residence of the BRIDES parents on Monday evening Sept. 28th 1888, Mr. John Jackson to Mrs. Mary Ann Jackson, the daughter of Mr. and Mrs. R. D. Deen, the groom's couple was a Beatty Joyous Occasion. Mr. and Mrs. W. B. Deen to their friends at 874 Bath St. after Oct. 1890.

#### Obituary.

On May 6th, at 2:30 a. m., Prof. A. H. Worthen, State Geologist of Illinois, passed on to the brighter land. THOS. A. WORTHEN.

#### PERSONAL.

Charles Dawbarn is engaged for the month of May to speak before the First Society of Spiritualists, at Philadelphia, after which he takes a vacation till the Camp Meeting season opens.

Mrs. A. M. Glading, lecturer for the Union Spiritualists, this city, for the month of May, is stopping at 41 West Seventh street. She will not give individual sittings, but will hold circles of not less than ten nor more than twenty persons, at her private parlors.

Prof. J. D. Lyons is in good condition and gives sittings daily. We understand those who have sittings with him are well pleased. Circles are held at his residence, 188 Richmond street, every Sunday at 2½ and 7½ p. m. The Professor also answers letters by mail.

G. W. Kates and wife close their season of active labor in the field at Patterson, N. J., May 8th to 12th. They then go South until after the Lookout Camp Meeting in July. Their time for next fall and winter is being rapidly applied for, and route now being arranged. Societies desiring their services should address them at Chattanooga, Tenn.

Mrs. J. J. Whitney of San Francisco, Cal., arrived at Chicago on the 5th inst., and was just in time to fill an engagement broken by John Slater, of Brooklyn, to the Young People's Progressive Society. Mrs. Whitney has won an enviable reputation throughout her travels as a platform test medium, and her appearance here, we trust, will be fruitful of much good. She is engaged to the Young People's Society during the Sunday evenings of May 13 and 20. The services will begin at 7:45, consisting of a short address and spiritual seance.

On April 12th and 18th Mrs. Nellie J. T. Brigham, of New York, lectured in Piqua, Ohio, to a very appreciative audience. Her subject the first night was "Modern Spiritualism" and "Clairvoyance." The second evening, subjects were given her by the audience. It is needless to add that her subjects were handled in a masterly way. All who heard this gifted speaker were delighted with her. In her own sweet way, she carries conviction to the hearts of her hearers. Her invocations touch the hidden cords of man's spiritual nature, and awaken strong resolves to live better, purer and more useful lives.

#### NOTICE TO SPEAKERS AND MEDIUMS.

The Society of Union Spiritualists, of Cincinnati, are desirous of corresponding with Speakers and Platform Test Mediums combined, relative to engagements for months of 1889. State what months they can be engaged for and phases of Mediumship. Address, C. C. STOWELL, Sec'y., Care The Way Publishing Company

#### Boston Lyceum No. 1.

To the Editor of The Better Way.

This is indeed a beautiful day, the sun shining forth in all its glory, warming the air and the ground so that everybody and everything seems to feel the effect. The Lyceum opened with song and instructor reading, and the soul-stirring music that was rendered by Prof. Milligan's orchestra, made the march, in which 138 children and leaders participated, a grand sight. The audience was quite large, the exercises lengthy, and those that took part in them seemed to do so with a deeper interest than ever.

Alice Ireland, reading; Grace Seales, song; Florence Walte, reading; Alice Cummings, reading; Rebecca Aze, song; Blanche Myer, reading; Margaretta Fuller, reading; Mabel Walte, song; Lottie Giles, reading; Flossie Sargent, reading; Carlton James, sop., violin solo, (encore); Ella Wendworth, reading; Flossie Butler, reading; Jessie Judkins, song; Calisthenes, led by Conductor Weaver, the whole school participating with song and target march, concluded one of the finest seasons held by the Lyceum this season.

On Wednesday evening next at Lyceum Hall 101 Washington street, Mrs. W. S. Butler will give a forestry party for the benefit of the Lyceum. Preparations are being made for an enjoyable time, and hope there will be a good attendance of the friends of the Lyceum children. Yours respectfully,

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#### Errata.

In the article "Clearness vs. Vagueness," April 23, read, in first paragraph, "Intelligent people give me credit," instead of no. 5th paragraph, "What is his kingdom?" for the Kingdom. 6th paragraph, 4th line from bottom, "contradictions" for conditions. 7th paragraph, next to last line read: "accepts" for remarks. 8th paragraph read: "advance" for "allowance." Last paragraph but one, read "for such" instead of "for just." J. B. WOLFE.

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### The Proper Methods of Scientifically Investigating the Phenomena of Spiritualism.

A Report Made to the American Spiritualist Alliance, and Officially Adopted by that Body at its Regular Session, held April 18th, at 219 West 42d street, New York.

The undersigned, appointed at a regular meeting of the Alliance, held on the 11th of January, 1888 to report on the "Proper Methods of Scientifically Investigating the Phenomena of Spiritualism," respectfully submit the following report:

Spiritual phenomena, like those of a physical nature, can, of course, be properly investigated only by scientific methods, which must be based on principles obtained by an accurate induction of carefully observed facts. Such facts constitute the basis of the science of Spiritualism, whether spiritual or physical. Every branch of knowledge, in order to constitute properly a science, must comprehend (1) an adequate basis of ascertained facts accurately determined or attested by competent and trustworthy observers; (2) a logical induction of principles from those facts; and (3) proper methods of investigation, deduced from them.

The facts of Spiritualism to be investigated and ascertained in this manner are (1) spirit-manifestations, either physical or mental; and (2) the influences by which they may be affected or controlled, as dependent (1) upon the medium, (2) upon the person, or persons, present at the seance, and (3) upon concomitant circumstances.

No investigation can have any claim to be scientific that does not, so far as possible, provide for these various influences, and does not fully recognize them in the results of experimental seances.

Spiritual investigation is differentiated from an inquiry into the facts and laws of physical nature chiefly by the circumstance that in the former we are dealing with ordinarily invisible entities that possess will, intelligence, and all the other elements of human personality; while in the latter we simply have to do with inanimate, material objects, or, as in zoological researches, with the visible possessors of instinct and intelligence devoid of self-consciousness, the basic element of personality.

All science that deals, in any way, with human nature as exhibited in our present state of being—such, for example, as ethical or social science—is found to be peculiarly intricate and difficult; but that science must be far more so that concerns the same human nature operated upon, and modified by, the conditions of another state of being, of which we know so much less than our own. However, we have a clew to unravel, in part at least, this intricacy, and that is the law of spirit-affinity, which, with scarcely any possibility of doubt or question, we may allege to operate universally in the spirit-world—in every grade or sphere of spirit-life. Therefore, just as the astronomer is able to carry his researches even beyond the confines of the visible (as, for example, in the discovery of the planet Neptune), guided by the law of the attraction of gravitation; and as the chemist may transcend the limit of optical visibility, in applying the law of molecular attraction, so the spiritual scientist, in his far more difficult investigations, may explore the realm of the spirit with equal confidence and success by keeping constantly in view the law of spirit-affinity, and spirit-attraction consequent upon it.

It must also be assumed as a postulate that both medium and investigator are spirits, though embodied, and, of course, subject to this law equally with spirits disembodied, every person in this life, as a spirit, being the center of an environment of spirits attracted to him or her by affinity; and also that this affinity is purely and exclusively spiritual, depending not at all upon physical, intellectual, or social conditions, except as those may affect the spiritual status, or be related to spiritual progress or unfoldment.

To know, therefore, the ordinary or normal spiritual environment of a medium, as an individual, we must know, as fully as possible, the spiritual condition, or degree of spiritual unfoldment, of that medium; and, in like manner, to ascertain the kind of influences drawn to a particular circle, holding a seance with a medium, we must know the spiritual condition of the persons comprising the circle, and not only that but spiritual attitude in regard to the particular seance in which they are to take part.

In this relation, the medium's own personal condition and environment become secondary to the united influences exerted by the members of the circle, particularly if those influences belong to a low spiritual plane, be one of deceit, animosity, treachery, willful opposition to, or even indifference toward, spiritual things. If the desire to apply materialistic tests to the investigation emanate from, or serve to engender, any of these unspiritual conditions, they must tend to create the very incidents, as spirit manifestations, which they are designed to prevent; since they draw to the circle spirit operators belonging to that lower sphere, against whose consolidated potency the

tests used are neither barrier nor protection; and to circumvent whom the spirit band of the medium, unless belonging to a very exalted sphere, may be quite powerless. Hence the great importance in all our investigations of spiritual phenomena of studying these influences, constituting, as they inevitably must, so great an element in spiritual science, both as to the facts, or manifestations themselves, and to the proper inferences to be drawn from them.

Most of the dangers of mediumship, both to those who exercise it, and to those who resort to it, for any of the ordinary purposes, arise from an ignorance or disregard of the principle, leading, as it so often has led, to the ruin, both physical and moral, of many mediums, to the degradation of mediumship in general, and to the disgrace of Spiritualism before the public. Analogous disasters would certainly be the consequence of permitting ignorant persons to tamper with, or experiment upon, the dangerous elements of physical nature—in chemical or electrical science, for example. Actual occurrences have illustrated this fact; but the rashness and folly of ignorant experimentalists in the physical domain do not, as too often in that of the spirit, lead to a senseless condemnation of the science which comprehends the discussion and elucidation of those dangerous elements.

We pass from these preliminary considerations to a necessarily brief discussion of the methods of investigation which are the special subject of this report. Here important discrimination must be made in order to attain success, or to entitle our investigations to be considered scientific. The methods should always be adjusted to our special design in the experiment—for experiment it certainly is, since, as must be quite obvious from what has already been set forth, we can scarcely ever be perfectly sure that there is no subtle and insidious element present that will interfere with, or totally frustrate, our design and desire. If trying upon the medium, or using a fraud-proof cabinet, were all that constituted the science of Spiritualism, to be an accomplished adept in it would not entitle any one to much credit; for certainly every desideratum of that kind is within the reach of quite ordinary intellectual training or endowment; but, assuredly, scientific methods comprehend a vast deal more than, and something very different from, this exceedingly vulgar, materialistic and wholly unspiritual performance.

As a basis for the discrimination in methods to which we have referred, we submit the following as a probable exhaustive enumeration of the special objects for the attainment of which seances are held:

1. To convince unbelievers of the reality of the phenomena, and their spiritual origin.
2. To extend the knowledge of spiritual facts and principles; that is, to enlarge the boundaries of spiritual science.
3. To afford an opportunity to Spiritualists to hold intercourse with relatives or friends in the spirit world.
4. To obtain trustworthy information from spirits as to the spirit life, its conditions, laws, etc., as well as other topics connected with the philosophy of Spiritualism.
5. To cultivate spirituality; that is, to promote the spiritual advancement of the members of the circle.
6. To ameliorate the condition, or aid in the spiritual progress of the manifesting spirits, when such amelioration or aid is possible, necessary, or solicited.
7. Specially and primarily to establish personal identity of the manifesting spirits.

Besides the adaptations required by diversity of purpose in holding the seances, there are others dependent upon the character of the circle, particularly as to its homogeneity and the consequent harmony, or the want of it, the latter, unfortunately, being the usual condition of public circles, bringing in antagonistic and mischievous influences, with disastrous consequences, especially to the medium, as well as to the credit and reputability of the mediumship in general.

The methods to be adopted should always have reference to the medium, as (1) of well-established genuineness, or (2) of unknown or doubtful genuineness, or (3) of well-proved integrity, or (4) of doubtful integrity.

Moreover, the grade of development of the medium is also an important consideration in the adjustment of methods to circumstances, as well as in the estimation of results; for mediums very often, in the early stages of their development—that is, previous to the complete establishment of their spiritual environment for practical work—are unable to afford as reliable manifestations as at a later stage.

Moreover, the different phases of mediumship necessitate the employment of methods to some extent peculiar to each. Thus there are circumstances and principles that specially pertain to trance mediumship, which require careful consideration, both as to the methods and results; and so in writing mediumship, whether impressionist or

automatic; in physical, psychographic and photographic mediumship; and especially in the cabinet seances for materialization; though, indeed, all these various branches of investigation have the same guiding principles, while the circumstances and conditions that affect the manifestations in each are specially diverse.

To describe in detail all the various methods dictated by this discriminative classification, with appropriate illustrations, would require far more space than is afforded within the proper limits of this report. We can, therefore, refer to only a few, for the purpose of suggesting the principles to be kept in view, and of indicating a way for the further research, and more minute specification when requisite.

When the object of the seance is to convince unbelievers, who are really interested in the subject, and desire information, we need particularly a medium of whose genuineness and integrity we are quite sure, and we need also to establish and maintain good spiritual conditions; because, the circle battery, being comparatively negative, the barrier against extraneous, disturbing influences is correspondingly feeble. We do not include in this consideration the silencing of determined skeptics, or other positive opponents of the spiritual cause; because to attempt this, even under the most favorable conditions, is always fraught with peril.

As persons to whom the phenomena are entirely new, and who are, partly at least, unfamiliar with the spiritual principles, always have more or less suspicion of fraudulent contrivance on the part of the medium, it is desirable that such conditions of test should be employed as will serve to eliminate this suspicion from the mind. But while the arrangement should always be such as to disarm any suspicion, it is never desirable or proper to insist upon such tests as, of themselves, are tantamount to a charge of dishonest intention against the medium, since this always tends to change, to a greater or less extent, the spiritual environment, and introduce a lower, antagonistic or obstructive element into the experiment.

Everything that is liable to suggest deceptive contrivance having been carefully eliminated, it is always best to leave the evidential manifestations to the spirit operators, who, with a harmonious, right-minded circle, reading the minds of the sitters, will seldom, if ever, fail to introduce such elements of proof as will fully suffice to demonstrate the genuineness of the manifestations.

When the special object of the seance is to enjoy spirit intercourse with relatives, friends, or others, or to obtain evidence of the personal identity of the communicating spirits, the suggestions already offered are particularly applicable. In this case the mind of the sitters is intent not on the manifestation as proving spirit intercourse, since, having graduated from that stage it recognizes the possibility of spirit intervention; but on the evidences of individual character, traits of personality, etc., presented by the communicating or manifesting spirits; and the indications of these constitute the chief or the only required conditions of test.

When, however, the seance is held for the special purpose of extending the knowledge of spiritual facts and principles, without regard to personal considerations, there exists a greater need of leaving the operations of the spirit-workers free from dictation or interference, permitting them to present whatever the conditions may render practicable, the sitters exercising their own judgment as to the value and importance of what is offered.

It is always to be borne in mind that in the search for spiritual knowledge the divesting of the mind of the inquirer from all selfish interests and desires invariably exalts the plane on which the inquiry is conducted, and attracts to it a sphere of intelligences at once wise and powerful, as well as truthful and trustworthy.

This principle, therefore, is especially applicable when the object of the investigation is to obtain information in regard to the spiritual world, its special conditions, laws, and relations to our own, as well as the philosophical principles that underlie these various facts. It is, of course, of the utmost importance, when we ask for a revelation of things entirely new and strange, and of which we can learn nothing from the ordinary sources of knowledge—and especially of things beyond the realm of space, time and morality—that we should be particularly sure of our revelators, both as to their veracity and competency to instruct us. Hence, we should, so far as is possible, bring ourselves into relation with that spiritual society from which may be expected only wisdom and truth. We should remember, also, that we possess spiritual as well as material senses, and that in dealing with these advanced spiritual things we should endeavor to bring the former into play to the fullest limit of their cultivation, adding by means of this exercise of them to that culture, and in that way sharpening our spiritual intuitions and enlarging our horizon of spiritual truth.

With the culture here referred to, which those who do not possess it cannot appreciate or even apprehend, every one has an inner light—a standard of truth—within his own soul, which is to him or her the best and surest guide, and is ever to be followed. It has been the prostitution of Spiritualism that this sacred light has been neglected or ignored in order to pursue the ignis fatuus of materialistic tests, or to engage in the miserably degrading employment

of fraud-hunting and its consequent abuse, denunciation, and condemnation. This has been carried on systematically, with the design, real or ostensible, of purifying Spiritualism; while the actual and inevitable result has been to sink it to the lowest spiritual plane, to despoil it of its purity, and to cover it with almost irredeemable infamy—entirely irredeemable, indeed, unless its supporters and exponents can demonstrate, widely and forcibly, the principles which govern its phenomena, and, by securing their general recognition, establish better methods of investigation, thus avoiding those evils and abuses, an exclusive regard to which by the public, has brought upon spirit-intercourse so much reproach.

Certainly, if spirit-communication is to be made auxiliary to the cultivation of true spirituality—a means for the spiritual elevation of mankind, and for the basis of a pure, rational religion—which, unquestionably, is its proper aim and office, the practice of which we have here set forth; and for the attainment of this, as a special object, such methods should be applied as are best calculated to bring about this most desirable result. We cannot, consistently, with any such object, enter the seance-chamber in a suspicious, dogmatic, or arrogant spirit, but with that reverence, docility, and humility which, while quickening the spiritual senses, will make us recipient of those divine instrumentalities whose function it is to dispense that influx, wherever there is an earnest and sincere aspiration for the good that it bestows. In this manner we bring the religious element into a rational relation with spiritual science, each mutually cooperative, since the principles of this science, and only these, can afford the necessary rules and methods for spiritual culture, which is the end and aim of all that is of any value in religion.

Thus it will be seen, without further elaboration of this topic, how, in connection with, and in addition to, the investigation of the external manifestations of the spirit, we may pass to the inner soul-realm, where the objects of our scrutiny entirely transcend the physical senses, being cognized only by the inner light of spiritual intuition.

When we have reached this plane of investigation and study we have left a long way behind and beneath us those gross conditions and those low, earthly, selfish aims which now almost exclusively occupy the minds of so many who engage in spiritualistic study and research.

As bearing on one of the most important principles of this Report, we conclude at this time by citing the impressive words of Dr. Willis, uttered about ten years ago, as a protest against the erroneous view of scientific conditions which, since then, has proved so fertile a source of injury to the spiritual movement:

"I do not believe we have any right to approach mediums in an arrogant or dictatorial spirit, assuming them to be impostors, nor do I believe that we have a right to dictate to the spiritual world the terms and conditions upon which we will consent to receive its revelations, as if we were conferring upon it an infinite condescension in deigning to receive the most inestimable boon that can be vouchsafed to humanity."

To this we may add a similar expression uttered about the same time by Mrs. Richmond, under spirit-control:

"We protest earnestly and emphatically against any class or body of people declaring that party a fraud beforehand, who will not submit to their particular dictation. Spiritualism is not a man-made movement. The manifestations do not come at the dictation of any human being; and no human being can justly declare under what circumstances manifestations shall take place. This is our word of protest, and we warn investigators as well as Spiritualists that the conditions for manifestations must be controlled by the spirit-world; and that, if you place yourselves in accord with them, ample satisfaction will undoubtedly be given."

The same principle was enunciated by spirit Fanny A. Conant, communicating at one of the circles of the Banner of Light a few years ago:

"Go on, dear friends, and strive as far as possible to place the testing power in our hands; for by so doing, we will give to you and others more than they could even ask of us."

These utterances are not cited as of authority, and we should not commend the principle they enjoin as a guide in scientific investigation, did it necessitate the abrogation or suspension, in the slightest degree, of the exercise of vigilance, critical judgment, or independent opinion on the part of the investigators, who must, of course, be always entitled to accept or reject results, requiring from the operating spirit intelligences the fullest elucidation of whatever may be doubtful or obscure, and asking that every rightful ground for suspicion or disbelief, either in the medium or in the manifestations, shall be removed, without the intervention of the investigators, or the dictation by them of the means of accomplishing this. We commend it because it is the only safe and rational principle upon which to act in order to solve the spiritual problems that confront us, and to acquire a reliable knowledge of spiritual facts, as well as to do justice to mediums, and conserve their purity, integrity, and reputation before the public. At the same time, however, we should keep careful watch over the character of the medium, as being an important element in our investigations, and condemn, as tending to prevent the attainment of truth, all excessive cupiditry on his or her part, and especially a mere mercantile spirit, prompting to the prostitution of the sacred gift of mediumship to the mere purpose of money-making, or other forms of personal aggrandizement.

Respectfully submitted,  
HENRY KIDDLE, } Com.  
NELSON CROSS, }  
E. H. BENN, }

As coal is imprisoned or consolidated sunshine, so truth of past ages may long remain concealed from view, until other times shall reveal and liberate its hidden mysteries.—Luna Hutchinson.

How fiercely we pounce upon our best friends, when their opinions are the opposites of our own! How little we tolerate liberty of thought in others, though claiming it so passionately for ourselves.—T. Tilton.

### A Fool's Prayer.

The royal feast was done; the king  
Sought some new sport to banish care,  
And to his jester cried: "Sir fool,  
Kneel down and make for us a pray."  
The jester doffed his cap and bells,  
And stood the mocking court before;  
They could not see the bitter smile  
Behind the painted grin he wore.  
He bowed his head and bent his knee  
Upon the monarch's silken stool;  
His pleading voice arose: "O, Lord,  
Be merciful to me, a fool!"  
"No pity, Lord, can change the heart  
From red with wrong to whiter wool;  
The rod must heat the skin; but, Lord,  
Be merciful to me a fool!"  
"Tis not by that the onward sweep  
Of truth and right, O Lord, we stay;  
Tis by our follies that so long  
We hold the earth from heaven away.  
These clumsy feet, still in the mire  
Go crushing blossoms without end;  
These hard, well-meaning hands we thrust  
Among the heart-strings of a friend.  
"The ill-fitted truth we might have kept;  
Who knows how sharp it pierced and stung?  
The word we had not sense to say,  
Who knows how gladly it had rung?"  
"Our faults no tenderness should ask,  
The chastening stripes must cleanse them all;  
But for our blunders—oh! in shame  
Before the eyes of heaven we fall,  
"Earth bears no balm for mistakes;  
Men crown the knave, and scourge the fool  
That did his will; but thou, O Lord,  
Be merciful to me a fool!"  
The room was hushed; in silence rose  
The king, and sought his garden cool,  
And walked apart, and murmured low;  
"Be merciful to me a fool!" —E. B. SILL.

### Death is Not Death.

For once a contradiction is a truth.  
Death can be proven to any unprejudiced mind who will take the trouble to investigate spirit communion, to be a gateway into another and a higher life.

Only yesterday we stood by the children of a loving mother at the edge of the grave, and as the clouds fell upon her coffin and we heard them moan and even shriek, as if their hearts would break as if without hope, we thought, "O, if these people could only see as the clairvoyant sees, what a comfort it would be to them; but their eyes were closed through prejudice, through the dogmas of the church; and even though we were on the most intimate terms with them socially, we did not even dare to suggest that their mother was there, an immortal spirit, trying to comfort them, but was unable to penetrate through the clouds of ignorance and make them feel her presence.

Now that mother suffered, to find there was a door opened between the two worlds through which loved ones could communicate, but that blind prejudice had shut the door, and the spirit looked wistfully at the clairvoyant for help, for she saw she was recognized by her; but the clairvoyant shook her head and said (mentally), "Though one rise from the dead they will not believe."

At the church thirty candles burned on the altar, and the priest, draped in the robes of his church, went through the forms of High Mass, and the church got its reward; but what did God get for pardoning the sinner at the request of the Priest, and what effect did it have in purifying the soul of the departed spirit?

Ask any clairvoyant, of which there are thousands in the land, and they will tell you "None whatever." The sacrament is as so much sand poured out on the seashore; as so much breath mingling with the passing breeze.

The spirit body at death, like the butterfly formed from the caterpillar, is subject to the same law and comes out of the natural body at death (though all unseen to the material eye), and is thenceforth a denizen of the world of spirits, subject to spiritual law and conditions; and the spirit which has actuated the body, then stands out as the real man or woman and becomes subject to the pains and penalties of violated law in the form, or the reward of good deeds done in the body; not in the shape of a physical hell, for there is no physical body to perish, but the gnawings of an outraged conscience that will be found to be all the hell that is needed.

The law of affinity and adaption will be found to be the law governing there, and if you have been evil-minded you will go with those of like mind; but if you have been good, not dogmatically good, not good in the belief of monstrous impossibilities of dogmas, that if they had not commenced when you were a mere child to plaster on your brain you never would have believed them; if you have been good as Jesus of Nazareth has described, good in works, charitable in thought and deed, then you will go with those of like mind and your course will be onward and upward continually.

There never was a greater truth than "As the twig is bent, the tree is inclined." Strive to turn your thoughts and actions into channels of purity and truth, and when once turned it is easy to go with the tide. But just so sure as you let your bark drift into foul waters filled with loathsome thoughts and deeds, you are heaping up for yourself a highway covered with the stench of your past misdeeds, over which you will have to travel back with loathing, shame and disgust to yourself.

Be wise in time; take hold of pur and unalloyed truth.

Be simple in all your ways, turning neither to the right nor to the left; keep straight forward; fear not the dogmas, the threats, nor the terrors of the church. God loveth the pure in heart. Rear a heaven of purity within your own heart and you will need no other passport to the other heaven.



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## SPIRIT MESSAGES.

Through the Mediumship of HELEN MARR CAMPBELL, Washington, D. C., by the Controlling Spirit, King Henry VIII.

1.

I am Frank Lindsay, my home is in Pottsville. I have a wife and three children living there. I wish to tell my wife that Harrisburg would be favorable for her business. Mr. Coleman will surely do what he says. He is reliable and friendly. I like my boys to go to the Gerard, and everything has been done just as I would have done it. Keep Grace with you; that is the place for a daughter. I am satisfied, and so don't grieve.

2.

I am Mary Homiller, I have friends in this city (Washington) and in Richmond. My dear son is now with me, and together, we will endeavor to make it bright for those left. Boys, in managing the place, never forget that you owe it to your father, what you are now the reapers of. My son has, as he has always had, a never-failing interest in his boys. I come back bringing his love and mine, and his blessing and mine, to wife, children and friends.

3.

I am Alfred Pritchard Gray, of Burlington, New Jersey. I was an only son, twenty-three and a half years old. I have been here some little time, but can't tell exactly how long. Do please find my mother, and tell her I am ever with her, ever watchful of her. I have learned many, many things, but most of all I have learned that our deeds do follow us, and that from our side we can view and review the errors of a mis-spent past. I did not appreciate my mother, and I would give worlds to make her happy for one brief month even. Carry her my love, and tell her to seek ways to communicate with me. Her name is Elizabeth Gray; her maiden name was Pritchard.

4.

I am Rose-anna Daly. I have a niece, Rose-anna Hayden, living in Baltimore city. It is with her I wish to communicate concerning Willie. Rosie, he is growing rapidly, and knows too much freedom from restraint. His associates are not good, and his path will be a downward one if you do not compel him to follow literary pursuits. Tell his father to take him with him. Anything, my dear niece, rather than his present mode of life.

5.

I am George Taylor. I was educated at Staunton, Virginia. I return that I may reach Elise Catlett, and Mr. Doyle. I want to ask pardon for the wrong things I did. Indeed, I have never ceased to be sorry for them; but when my elders sat me no better example, it was little to be wondered at. I desire, however, to advance; and I desire most of all, to warn girls and boys against foolish speeches and serious irritations.

6.

I am Thomas Kane, of County Galway, Ireland. I want to find Annie and Bridget, my two daughters. Mary, their mother, is with me. Annie left me years ago, and Bridget shortly after. Bridget is living in 31st street, New York. Annie is in the hospital there. Oh I want so much to find them; there is a little sum, a few pounds waiting them in the old home. Teddy will make it all right if they write to him. He and Honora still live at the farm. May it please your honors, I want my daughters to see this. Annie's married name is Vernon, and her husband's Pete, but he is dead. Now, please do as I ask you.

7.

In the many phases of spirit-life there is none more delusive than to suppose that we are to remain eternally in one condition. We are constantly drifting out of one state into another, and the spirit that is to-day in one sphere, or condition, to-morrow may be in an advanced one.

I commenced on a plane near earth; but realizing that there was before me a higher one, my desire to reach that enabled me to struggle for it. Having attained that, I was still led on and upward by this desire, which grew at every step till my ambition was partially gratified by finding myself in the fifth sphere, where I now am enjoying the fruits of my efforts for advancement, and where I can remain in happiness as long as it suits me to remain in that sphere, for I know that as soon as the desire arises for an upward step, the way is open.

JAMES CRUTCHFIELD.

8.

The day for regrets is the day that one is freed from the body. Oh! if I could wipe out the past how willingly would I do so; but this is not the place for endless sorrow. Thank God that a man, after having wallowed in the filth of sin upon earth, can redeem himself even after the dissolution of the body. I am endeavoring to purge myself of the dross of my nature; my efforts, I am assured, will not be in vain.

JASPER SHEPHERD.

9.

I wish to give my testimony in the great and growing cause of Spiritualism, of which I was in entire ignorance before my advent into spirit-life. I was an unbeliever in any hereafter, and was amazed to find myself a living entity, and could not understand how it was that I was standing outside of my body and viewing it as others were. It was some time before I could gather my scattered senses and understand the situa-

tion, till I perceived friends, long gone before, and whom I supposed extinct, standing around waiting to be recognized. I spoke, and was answered by their telling me to look around and see evidences of continued life. I was compelled to accept the situation and acknowledge my error as regarded my belief; as a matter of course I had made no preparation, spiritually, for that life, but found many things to my credit that had been done in the name of humanity. From that point I advanced, till I can now say that my present state is one of happiness.

JOHN COSLEY.

10.

In my efforts for advancement, if I have failed, it has been because of influences outside of myself. I am not responsible for the failure, and wish to say, just here, that others are. If in the coming time my good arises that I can appropriate, I shall be glad to do so. But as things now are, I cannot see my way clear to advancement.

B. S. GOMERLY.

Written for The Better Way.  
**Talmage on the Rampage.**  
BY WARREN CHASE.

Of all the religious cranks that this country has ever produced or sustained, no one ever has, and probably no one ever will equal the Rev. DeWitt Talmage for unblinking falsehood. No clergyman in our country has ever been able to stand before a large audience and utter them such boldness of language and gesture; not even Guitau, who claims like him to know what the Lord God said and required of us. I thought his sermons on Col. Ingersoll and on the Old Testament fables could not be surpassed, but his tirade on Modern Spiritualism, delivered April 29th, for falsehood, cannot be surpassed, and can only injure him and not us. No one who knows anything about Spiritualists or Spiritualism will believe him, and the opinions of others are of no value to them or us. What he said about Saul and Samuel and the woman he wanted to make out a witch with power to bring that old prophet out of his grave where he was sleeping and waiting for the resurrection, which could not begin till Jesus came, is of no consequence to us. Neither is what he says the Lord said about witches and familiar spirits. He has, for aught I care, exclusive jurisdiction over Scripture Spiritualism, but of modern facts and phenomena and the physical and mental condition of its mediums and advocates he has no right to state such unblinking falsehoods, and send them out indorsed by pulpit and oratory, when every person acquainted with records from our criminal courts, prisons and asylums houses that the 80,000 clergymen furnish from their ranks and from the effect of their teaching, four times as many victims as do the 6,000,000 of Spiritualists. And nothing can be more false than his description of the physical and mental condition of mediums and advocates of spirit-intercourse. Spiritualists are universally temperance men and women, and nearly all opposed to tobacco and its uses, and are the outspoken advocates of all reforms in life and practice; and as for licentiousness, the clergy furnish more than four to one in proportion to their numbers. As we all respect woman and advocate perfect equality between the sexes by which she who can protect herself against the clergy, who so often "devour widow's houses" and make merchandise of young females.

He says spiritualism in America was born in 1847 in Hydesville, New York, which is as false as any statement could be; for such noises and haunted houses were known in scores of places for more than a century before; and it was not till March 1848 that they were recognized as being made by spirits of deceased persons, and yet in 1847 one of our best and most reliable books was just out, and one that gave wholly from spirits through A. J. Davis, and on that as a basis without any experience I began to lecture on spirit-intercourse in 1847, and not on haunted houses, nor on witchcraft, nor on old Bible stories.

His description of the opening of intercourse between the Fox family and the spirits is so unlike their's and other records of the facts than his sermons are like that one said to have been given by Jesus, or like those of our honest and intelligent of other pulpits, such as Minott Savage, or Thomas, or Ewing of Chicago. The way he says people happen to fall into the delusion of Spiritualism is the exception and not the rule; it was not my case nor that of one in ten of my acquaintances, and I probably know more about it than he does. The way he described it is the way people are taken into the churches but not into Spiritualism. His description of circles and communications are a gross perversion of the truth and in no case in accordance with my forty years experience in the intercourse.

He says he learns from his text that Spiritualism is doom and death to its disciples. Spiritualism is doom and death to every one who yields to it. Nothing could be more false. I am seventy-five years old, in perfect health, and have been in the front ranks of its advocates for over forty years and my wife has been a medium over thirty years, and we live in daily correspondence with our spirit friends, as do hundreds that I know, and am in better average health than the clergy or zealous Christians.

He says: "I never knew a confirmed Spiritualist who had a healthy nervous system." I have and I know hundreds that have. But it is rare with such bigoted cranks as this theatrical pulpit orator.

He says, "It is incipient epilepsy and catalepsy." It is neither. But his religion is catchism for the young and dogmatism for the old, and hence is based on cats and dogs and old fables just suitable for such ranters, where audience come, as they go to theaters to be amused and get something to laugh at during the busy week.

I will not follow further this tissue of lies, but hope many Spiritualist will read it, as no pen can show it up as true as it does itself to those who know what the truth is.

CODDEN, ILL., May 3, 1888.

## What is Said of Physical Phenomena.

J. H. Fichte, the German Philosopher and Author.—"Notwithstanding my age (85) and my exemption from all controls since the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

Professor de Morgan, President of the Mathematical Society of London.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by impulse, coincidence or mistake. So far I feel the ground firm under me."

Dr. Robert H. Hare, Professor of Chemistry in the University of Pennsylvania.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last six months (this was written in 1858), had more striking evidences of that agency than those given in the work in question."

Professor Challis, the Late Plinian Professor of Astronomy at Cambridge.—"I have been unable to resist the large amount of testimony to such facts, which have come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the power of certifying facts by human testimony must be given up." (Clerical Journal, June, 1862.)

Professor Tardieu and Edmond, the French Physiologist.—"Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of them, but it seems to me that the new spheres of Nature's kingdom they may open the way; but that they will bring forth important results is already made clear to us by the revelations of natural history in all ages." (Aftonblad (Stockholm), October 30, 1879.)

Professor Gregory, F. R. S. E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on the point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain. I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have the best means of judging the truth of the spiritual world."

Lord Brougham.—"There is but one question I would ask the author, is the Spiritualism of this work foreign to our materialistic manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to those the author addresses himself. But even in the most materialistic age, the sciences of the mind are no bigger than a man's hand; it is modern Spiritualism." (Preface by Lord Brougham to "The Book of Nature," by C. O. Groom Napier, F. R. S. E. The London Medical Committee reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, adequate exertion of muscular force on those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answers, questions and spell out coherent communications."

Cromwell P. Varley, F. A. S.—"Twenty-five years ago I was a hard-headed unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . The phenomena occur, there is overwhelming evidence, and it is too late to deny their existence."

Camille Flammarion, the French Astronomer, and Member of the Academie Francaise.—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magical,' 'occult,' 'mediumic,' and others yet unexplained, is wrong. . . . He who speaks without knowing what he is talking about; and also, any man accustomed, by his professional avocations, to scientific methods, is obliged to find that his mind is not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion unapparently too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to us to be beyond the limit of our present formula is impossible—may acquire a radical and absolute certainty of the reality of the fact alluded to."

Afred Russel Wallace, F. R. S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, and are proved by the most reliable of all methods, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. . . . The opponents of Spiritualism can give a record of their researches, approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many said and able mediumic people have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able believers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently plain and indisputable to satisfy any honest and persevering inquirer." (Miracles and Modern Spiritualism.)

Dr. Lockhart Robertson.—"The writer" (i. e. Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground of which his senses informed him. As stated above, there was no place or chance of any legend or fraud in the physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, and as a tribute to the power of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange new world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubt and denial of spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the Diastical Society's Report on Spiritualism, p. 24.

Nassau William Senior.—"No one can doubt that phenomena like these (Phenomena, Homeopathy and Mesmerism) deserve to be observed, recorded and arranged; and whether we call it by the name of Mesmerism, or by any other name, the science which proposes to do this is a mere question of nomenclature. Among those who profess this science there is no one who objects to the use of records, and rash systematizers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of the century, the scientific mind will be equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and for subject to ascertained laws—in other words, will become the subjects of science. These views will prepare us for the following statement, made in the Spiritual Magazine, 1861, p. 386: 'We have only to call to mind the tributes to the attainments and honors of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorized the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family.'

Baron Cur. de Padmunt.—"One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared plates is inadmissible. (2) That the hypothesis of writing is found in quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, and only open inside for the tiny morsel of slate pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) That the writing must be actually done with the finger of the left hand. (6) That the writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) That being can read, write and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resem-

bles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are, therefore, although invisible, of human nature or species. It is no use whatever to speak, they do so in human language. (9) If these beings are asked who they are, they answer that they are beings who have left this world. (10) When these beings become partly visible, perhaps only their hands, the hands seen are of human form. (11) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

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Written for The Better Way.  
The Progress of Spiritual Ideas.  
BY H. K. WRIGHT.  
No. I.

Instead of being actuated by feelings of self-restraint or governed by reason, the primitive inhabitants of the earth were influenced by motives of fear, favor and superstition. Outward appearances, ominous signs and varying phenomena of nature prompted them to action and gave direction to their impulses, purposes and thoughts. A shallow and superficial development of the moral and intellectual relations of mind and life tended to encourage ignominious and unjust objects of pursuits, and led to the recognition and adoption of innumerable false notions and opinions. In matters of religion excessive zeal and enthusiasm supplied the place of substantial knowledge. The subject of a future state of existence and the nature of it, involved a vast amount of anxiety, research and reflection, but, at the same time, afforded less light, less satisfaction than all others. People lived and died then as now. Relationships were severed and friendships broken as the result of the inscrutable event of death. No one could fully comprehend the character or fathom the consequences connected with this change. It was looked upon with sorrow, doubt and distrust. No penetrating eye could lift the veil which separated the present from the future. No one could understand exactly how nature had fashioned the soul for immortality, yet a universal conviction prevailed that it was to receive and enjoy this grand and glorious gift.

Many pagan rulers, priests, philosophers and "wise men," as they were called, after long ages of mental darkness and uncertainty, began to think and teach that the soul was destined to inherit a higher and better form of life, that the surrounding atmosphere was peopled by the spirits of the departed, that these spirits, representing various attainments and exaltation, were the messengers of heaven and the guardians and faithful watchers over men and human interests.

The wandering tribes of Asia, in primitive ages, moving westward from their native country, sought to find, somewhere, a "promised land" in which peace, contentment and happiness might be found and realized. The Jews, after sojourning in Egypt for hundreds of years, discovered it in Palestine. The Druids, who were of Persian origin, also journeyed to a new country which they named Gaul, and the Picts and Scots located in Britain among the Brandon Hills.

These people were all from the far East and carried with them to their new rural homes, the impressions and beliefs of their ancestors. They worshiped a plurality of Gods. They had their household deities and demons, whom they honored and consulted in the innermost parts of their dwellings.

The Greeks carried this idea of spirit worship to a lofty point of conception. They advocated the doctrine of the existence, nearness and protecting care of the Lares or Deus Manus over all human affairs. The dead were sanctified. Good spirits, watchful souls, invisible masters and attendants were thought to guide and control men in all places and under all circumstances. Their advice and assistance was solicited and received in many of the private and public transactions of life. Their influence commenced in the bosom of the family. It extended to the open street, to the public highways, to the road crossings, to communities, cities, whole nations and countries.

The Lares were spirits of human origin. They were once human beings. They had lived upon earth and consequently remained near their terrestrial kindred after death, from a natural affection for them for their safety and interests. The Lares were the guardians of the household, possessions and personal matters. Having lived in the human form they were well qualified to look after things and interest belonging to a situation in every respect once their own.

The Penates were spirits of a higher order in the existing hierarchy of the invisible genii. This class of immortal beings had never tenanted in the mortal form. They were Gods from the beginning. They personified the powers of nature. Their influence was, therefore, very extensive and exalted. They upheld by their presence and command whatever was regarded as necessary for the common welfare.

Among the ancients the idea of spirit nearness was fundamental to all doctrinal beliefs and was considered essential to the happiness and prosperity of individuals and nations. In a religious point of view this idea was the controlling incentive to acts of justice and righteousness. All the duties and relationships of life and society were more or less affected by it. Men thought themselves of the dead and conscientiously wished for their approval in matters of every-day concern. In this they were not unlike good Christians who appeal to heaven for approbation and the forgiveness of sins, or like the believers in Spiritualism who hold that Spiritual things are better and more enduring than natural or physical things.

Of course, we claim to be now better informed, concerning the things of the future, than the people of the Greco-Roman States or any of the earlier Asiatic nations, and yet, it is a question whether all our tenets of faith, our doctrines and opin-

ions, have not been entertained and advocated, in one form or another, by intelligent, thoughtful and well-meaning men of former years. Four hundred years before the birth of Christ Xenocrates taught that "unity and diversity in creation were fundamental principles or ruling powers." The first, he said, was "the father of nature," the latter, "the divine mother." Have we not in this conception of the universe and its wonderful activities something akin to our modern harmonical doctrine of "Father God" and "Mother God." This idea is one of primitive origin. It was maintained by the Egyptians. Phrygians, Lydians and Syrians. In the religious and philosophical doctrines of these nations the recognition of the existence of a dual supreme power, or a power combining the male and female attributes, was perfect and complete.

Xenocrates believed that the heavens were divine; that overruling intelligences occupied the vista of infinity; that terrestrial demons presided over the earth, holding a position between the Gods and men. These were called Lemures in the Roman classification of immortal beings, and they were of two classes, good and bad. The first were Lares, kind, considerate and obliging; the latter were the Larvae, crafty, cunning and hurtful. We may infer that this class of disembodied souls were like our modern Diaka, if we think it best to accept of the very unsavory doctrine of wickedness in the future life.

There was a deep, time abiding sense of propriety in the spirituality of the early Eastern nations. The views which they adopted in regard to the higher state of existence, while they may appear to us as somewhat crude and unacceptable, were very natural and well supported by a class of facts and evidence which was thought to be consistent with creative design and the laws governing the action of mind, as then understood. These useful and unschooled races were all sincere and devoted worshippers at the shrine of nature, however much at fault their views and conceptions of life and the universe have been. They were, really, enthusiastic Spiritualists. They had one God, the Supreme One whom they reverently adored. They also bowed down in supplication before the "intermediate divinities," and they honored and invoked the aid of their spirit friends and kindred.

Democritus, one of the most distinguished savants of Grecian fame, advanced the opinion that "the air which surrounds us is peopled by a class of spirit beings who are the instigators of our dreams as well as the source of all divination and foreknowledge." Epicurus, one of his pupils, was of a different opinion. He was naturally skeptical. While he admitted that the prevalence of a belief in the presence and overruling providence of the gods seemed to give sanction to the proposition of their nearness and supervising care, it did not appear to him to be conclusive evidence. "So far," said he, "as the influence of such beings over man is concerned, or over the common affairs of the world, I am inclined to doubt the doctrine."

Melipus, who lived 440 years before the Christian era, said that, "even if the dead did exist, a fact which he did not deny, we ought not to adopt any positive ideas in regard to them, since our knowledge concerning their condition of life was so meagre and uncertain."

Ariston, a native of Chios, and a pupil of Zeno, the founder of the Stoic philosophy, affirmed that "spiritual things" transcend the capacity of the human mind to comprehend." He said, "it is impossible to form any true conceptions of the shape or sense of spirits, angels, or divinities; and as for the Supreme Ruler, it was very questionable whether he was a being of conscious, self-discerning life."

It is not very surprising to know that the ancients differed somewhat among themselves upon a subject of such hidden import and so difficult to understand. Men always differ where positive information is wanting. It is not possible for them to wholly agree until actual knowledge takes the place of ideas of inference, or until supposition is supplanted by demonstrable facts.

The primordial races were all believers in the guardian presence of the dead. How much evidence they possessed in support of this conviction it is now impossible to determine, but that their faith was founded upon some well established proof is true, we must admit, or otherwise we must conclude that mankind is a class of infuriated fanatics, always chasing after phantoms of the imagination and living a life of great uncertainty and doubt.

Of course we cannot at this late day decide who first entertained the thought of a state of existence purely spiritual, neither can we know to what extent such thought was prompted by reason or a desire to know the truth. But this we can and do know, that conscious life brings conscious aspiration for an understanding of what life is. We want to comprehend its cause, know of its value and duration. We cannot obtain this information without the benefit of research and inquiry. The primitive inhabitants of the earth, no doubt, used this privilege to the full measure of their ability. We are informed through the pages of history, that they gave heed to various omens and signs and watched with deepest concern the influence of all natural phenomena. Psychological subjects seem to have been invested by them with a weird and wonderful interest. Sacred shrines were founded where the inspired oracles, priestesses or mediums lived and gave audience to those who sought for intercourse with the departed.

It was not infrequent that Officers, Rulers and Kings claimed to be the instruments of heaven or the agents of the Gods, and they were supposed to be gifted with remarkable foresight and wisdom.

Menes, who occupied the throne of Egypt 2,000 years before the Christian era, asserted that his sovereign authority was derived from Ammon the tutelary God of the nation. He announced with great pomp, show and dignity that he was commissioned by this Supreme Deity of the air to found and build up the three great cities of Thebes, This and Memphis. He also claimed that by perfecting the arts of life and making good and wholesome laws he was but following the highest divine

council. Menes was regarded by the Egyptians as a mediator, this name signifying "conductor or guide," and this was the light in which this renowned King was received and honored.

Fine monographic drawings of the Magi or Priests of God conferring with the heavenly saints, and of Kings receiving counsel from the inspired lives of the divinities have been discovered both at This and Memphis. The fact that the Pharaohs and other rulers of medieval times claimed to carry out the will or purpose of mediating deities, only tends more conclusively to show the force of the then existing belief in the presence and influence of spirits, demons, angels and Gods among the ancients, however much such belief might, in some instances, have been exaggerated or the power derived from it, by the dominating classes, have been assumed, misused or abused. One of two things is certain: The idea of communion with spirits was a matter susceptible of proof or it was a matter of assumption and policy. It was a universal conviction to the common people of Persia and Egypt, and the authority of military commanders and all those who made laws and governed tribes or nations, was enhanced and strengthened by it.

Thus it is said that Alexander the Great cut the Gordian Knot with his own sword, in order to fulfill the words of the oracle that he who should succeed in so doing would be entitled to reign over all Asia. By this act he managed to inspire his soldiers and followers with hope and confidence, and finally led them on to the accomplishment of his ambitious designs.

Many of the learned priests, philosophers and statesmen of the middle ages claimed, and were reputed to possess something more than human qualities and characteristics. Pythagoras, the wise man of Samos, being really endowed with extraordinary mental gifts, was looked upon with surprise and wonder if not with awe and fear. He received the title of "the Son of God." It was said of him, if not by him, that he was of an order superior to the common condition of mankind, and that he received his ideas and doctrines by inspiration from heaven. Jamblicus and Abaris predicted forthcoming events and performed miracles not unlike those attributed to Jesus and the apostles. Jamblicus is said to have enjoyed direct intercourse with the spirit world. This was accomplished by certain formal or ceremonial methods, which tended to invite the presence and assistance of the "invisibles."

Plotinus, like Daniel, the prophet of Babylon, was a seer and dreamer of dreams. He is said to have spoken the truth by enigma and while under ecstatic control. In this trance-like state of mind he spoke with great power and eloquence, yet with a veil of symbols and mystery. Porphyry, one of his pupils and followers, is said to have inherited mental gifts which were as marvelous as those of his master. He asserted that he was favored with what he termed "supernatural communion with heaven." Like St. John, the revelator, he was subject to dreams and visions. He described the Supreme Being or Intelligence, with whom he claimed to have conversed, as entirely destitute of form or image. His idea of Deity seems to have been something like Job's, who says: "Lo, he passeth by me and I see him not; He passeth on, also, but I perceive him not."

**Christian Spiritualists.**

I presume that there are some old Spiritualists who have been through about the same course of progress that I have. Many of us do not object so much to what Christ said or did, as we do to having to take a back seat after winning the battle. To illustrate a little, let me give a little history of our march.

We first took an interest in temperance. It was very unpopular; we were branded with all the hard names the church could put upon us, but by perseverance we so changed public opinion that old deacons in the church cut down their apple trees and quit drinking hard cider.

How do we stand to-day. After working for temperance over fifty years the W. C. T. U. class us with the saloon-keeper, because we think that some other way would be more effective than prohibition.

We found it still worse when we first advocated the abolition of the colored race. We were driven out of the churches and branded as infidels for interfering in God's holy laws and commandments. Yet to-day we are told that the church in Christ's name was the only source of benefit to the down-trodden race.

After a while we got so bad as to advocate the abolition of capital punishment. Statistics are distorted to make it appear that crime has increased in States where this law has taken effect. To-day the church furnishes the principle advocates of judicial murder. Not because there are not kind-hearted men there, but because the Bible advises it.

By the time we had passed through this we were ready for spiritualism. We investigated and found a great truth, accompanied with more or less rubbish.

The churches have always taught the communion of saints, but when we undertook to prove that what they had taught to be true, we were driven out of the churches and our business prospects blighted so far as they were able; and now a few late comers tell us that if we do not believe in Christ we are a bad set and worse than an infidel, or worse than no spiritualist at all.

Our mediums have been healing the sick and curing all manner of diseases, and in comes Christian science and tells us we are worse than devils.

We old stages who have fought and won these great battles, feel that we have the right to say something to prevent the old time enemy from stealing our thunder to build up their dormant ranks.

We cannot see why a truth taught by Christ is any better than it was when taught by others hundreds of years before he came into the world.

Spiritualism teaches that man must save himself; that there is no way we can shirk our sins onto the shoulders of some one else. When we realize fully this idea and also that our spirit friends will help us to do all that we do, we will begin to drop off our short-comings and let all we create alone as far as making things with our philosophy. "Test all things and hold fast to that which is good."

L. C. WHITING.

**There are Ghosts.**

Judge Dailey, of Brooklyn, Issues a Challenge to Dr. Talmage.

[From the Brooklyn Eagle.]

Yesterday the Rev. Dr. Talmage assailed Spiritualism. This morning ex-Judge A. H. Dailey, Commissioner Bell's law partner, read what the Tabernacle pastor had to say, and was very willing to talk on the other side. To an Eagle reporter he said:

"Four years ago Dr. Talmage made an attack on the religion in which I believe, and I issued a challenge to him and to the clergy of Brooklyn to meet me face to face in the Tabernacle or any other public place and answer the sworn testimony of hundreds of respectable citizens whom we could summon to bear witness that they had seen and spoken to the spirits of their departed friends and have been answered in return. Mr. Talmage did not dare face this public discussion and the challenge was not accepted. Now, again I challenge him to a public discussion of this matter. I ask him to allow one of us to meet him in his own pulpit, or, if he prefers, I will myself pay half the rental of the Academy of Music, and he can discuss until he has used Spiritualism all up. I will vouch that after three days of this discussion, Mr. Talmage will never open his mouth to assail Spiritualism again. I will put one of these very trance mediums that he attacks, on the platform to meet him. I make this as a challenge. If he has the courage to accept it, and I will say in advance that he has not the courage to accept it, we will show him a seer whose vision is as close as that of any of the old prophets of the Bible. We will show him what we will challenge him or any slight-of-hand man to duplicate, except through the spirit of a departed human being. I declare here, as I did in 1884, that in common with many others, I have seen materializations in the light, from no cabinet, but at my side, where I could place my hands upon the misty substance as it gathered over the spirit form. I clearly saw it become the form of a human being. It then disappeared and again reappeared with the rapidity of lightning. Better intellects in the Christian pulpit than Dr. Talmage have investigated these things and found them true."

Judge Dailey then turned to Dr. Talmage's discourse and began his criticism upon it by saying: "Mr. Talmage quotes God, but how does he know what God says? Everything in the Bible, whoever it is attributed to, is, according to him, the word of the Lord. Mr. Talmage says there is not one thing done through the instrumentality of mediums that has not been duplicated by jugglers and necromancers, and that they were all frauds. This, I say, is a vile slander against thousands of the purest and best men, women and children in our land, and against that innumerable host which he himself admits is so near to us. His assertion that the spirits use bad grammar illustrates Mr. Talmage's ignorance of the laws governing spirit control. The spirit which has left its earthly body by repeated efforts, perhaps succeeds in mesmerizing the spirit of a person in an earthly body, just as one person mesmerizes another, until the latter becomes his instrument and mouthpiece. The spirit now tries to give its perhaps great thoughts through this poor instrument to his friends. The brain of the medium imperfectly responds to the effort, and cannot be thrown out of its accustomed manner of expression its own thoughts, and it uses its own language. Mr. Talmage charges that Spiritualism is destructive to the nervous system; that Spiritualism is the first stage of epilepsy or catalepsy; that it ends in insanity. This is an old and groundless slander. In 1877 Dr. Eugene Crowell, of this city, addressed a letter to various institutions for the insane to sift this charge. The analysis showed that in fifty-eight asylums there were 1,000 cases of insanity due to Spiritualism, 59. It is estimated that there are from 5,000,000 to 10,000,000 Spiritualists in the United States, and I say, instead of contributing largely to these asylums, we are unjustly taxed to support them. It is the searcrows such as Mr. Talmage calls up in his pulpit, when he says that those who do not rush into his church will roast and burn through an endless eternity, that drive men crazy. A great religious revival is always followed with a fresh crop of lunatics. But the vilest slander of Mr. Talmage is that Spiritualism encourages immorality and is subversive of marital relations. Our manual declares that freedom is the birthright of every soul and the indispensable condition of the highest progress, purity and perfection; yet that true freedom is neither anarchy nor license, but implies restraint from all infringement on the rightful freedom and welfare of others; hence that fidelity in the monogamic marriage and chastity in all relations are duties of the highest obligation. It also teaches that all wrong doings as well as right actions tend to produce sooner or later their legitimate results of suffering or joy by the operation of divine laws. Shall we judge Christianity by the Christians who use it as a cloak for their crimes? As well judge Spiritualism and condemn it because a few masculine females and feminine males are riding bareback on some pet hobbies concerning affinities and domestic relations. Mr. Talmage ridicules the occurrence of manifestations in darkness. Why don't they occur in light? They often do. Where is Talmage's soul? Is it basking on the outside of his coat, or is it looking through the windows of an opaque body? Does he realize that if there is a spirit body it is so shadowy that his eyes cannot see it—that if that body is rehabilitated in matter the laws governing the concentration of this matter must be observed? I wonder Mr. Talmage does not bring his photographer to task for holding a dark seance. I will admit that there is fraud called spirit phenomena, but it is easily detected. None is more vigorous in driving out and exposing these frauds than Spiritualists themselves. If the requests of prominent Spiritualists have been listened to, the Diss De Bars would not have been permitted to go so far in their foolish jugglery. Only a few days ago Dr. Edward Beecher said: 'If I did not believe in spirit communication I should not believe my Bible, as it teaches nothing else more clearly.' In closing his discourse, Mr. Talmage said he wished he 'could gather all the raps ever heard from spirits blast or banished into one thunderous rap of annihilation on its own part,' and we know that in these words his heart spoke. Now, let Mr. Talmage read to his people the twenty-eighth chapter of Deuteronomy that they may know what the priests of olden days pretended God would do if he people did not keep the law. It is full of fearful curses, awful threats and maledictions. And from this book comes Mr. Talmage's authority to declare in 'thundering indignation of God Almighty, against Spiritualism, which sets men free from such damnable doctrines.'

This mystery of sleep! This greater mystery of waking! If we could fathom them, we should have fathomed ourselves, and life and death!—Mrs. A. T. Whitney.

**An Overcharged Theological Gun.**

To the Editor of The Better Way.

"Spiritualism hotly denounced." "Mediums declared frauds and their followers fools." The above is a part of a heading to a sermon recently delivered by the Rev. T. De Witt Talmage in Brooklyn, N. Y., and published in all the leading newspapers of the day. Answers, I think, will be in order in our spiritual journals.

We wonder what is the matter with Talmage. Has he gone daft, as he accuses the followers of Spiritualism? For a year more than a million of Spiritualists have been rejoicing over the beautiful spiritual sermons from the, no doubt, inspired lips of our brother. When he has gone off on a tangent, with so heavy a charge that we fear it will rebound, as such guns often do. He says that Spiritualism, as a religion, is older than Christianity, which we all knew before, but would like to remind him that it is now called "Modern Spiritualism." He reviles it as an unclean thing, and denounces it from a Bible standpoint. That may affect those who are under priestly control; none others. Spiritualists have better authority.

After reading the Reverend's sermon, get your Bibles and hunt up the record of that "awful seance." We find nothing about a witch, but a very pretty description of Saul's visit to a woman with a "familiar spirit" (1st Samuel, Chap. xxviii). Talmage has made it awful. Christians should cry—sacrilege.

No doubt Spiritualism has caused a commotion among the people, and the priests fearing that they would begin to think for themselves had made God to say through Moses (Ex. xxiii Chap., 18th verse), "Thou shalt not suffer a witch to live." In other places in the Bible, God is made to say, "They that do these things are an abomination to the Lord." "I will set myself against them, and they shall be cut off from this people." Who did God say these things to? No man can see God and live; so he must have communicated through a medium. God's spirit, invisible of course, must have come down from the spirit world and given forth the awful mandate that a witch should not be suffered to live. Yet all the time he was talking or writing through a witch or wizard. That is about as consistent as the rest of the Bible. God says, "Thou shalt not kill," and sends his army to murder thousands. "Thou shalt not commit adultery," and has the maidens divided up for his people. "Thou shalt not lie," and causes a great lie to be told in order to win a battle, and so on *ad infinitum*. A Spiritualist despises such a God, and so will everybody else, if they will study these things from the basis of sound sense.

Saul is told he must die on the morrow. Why? Because he has called up a spirit from the dead? Not because he would not obey the voice of the Lord and had not executed His fierce wrath against Amalek.

"Salvation! let the echo fly. The spacious earth around, While all the armies of the sky Conspire to raise the sound."

Armies of spirits of course. How did they know they were there? If the congregation saw them they were clairvoyant. If they heard them they were clairaudient. But if they only felt them we will call it impression. The whole church has become so mediumistic that they can sense as they sing, the spirits in the air. No one is to blame for that but Talmage; he has preached them there.

What will he do with the sermon he preached last July? We heard it delivered second-hand, to a Spiritual audience of ten thousand. And we all shouted for Talmage. He said people were not going to stop their work when they got to heaven. Then he said, "I am going to give you a glimpse of the darkness—that is, if he gets entirely out of his own darkness, so that he can see clearly to lead others. He must surely believe in progression, else why continue the work begun in this life? He has made rapid progress in earth sphere, so far. But he is to stop now, dazzled by the glorious light? There are influences drawing him earthward, while the hosts on the other side are trying to lead him on unto the entire unfolding of the truth of the higher life. Will he turn from them, or will he wave the banner of truth high in the air, and lead a multitude into the clear light of day?

God commanded Abraham to kill his own son, and we very much fear that God would have permitted the awful deed, had not a spirit come to the rescue. How many instances, in a later day, do we find where God has told Christian men and women to do the same thing, and their hands were not staid. It is the first we have heard of spirits telling parents to kill their children. But if it happened, we should lay it to diseased minds, not to God or a spirit. According to good authority the statistics of asylums are headed as causes of insanity, first, with intemperance, then heredity, and religious excitement; and that covers all orthodox religions, then comes Spiritualism and other causes. Think of the instances that were published during the Moody and Sankey revivals. Even last winter a girl in Kansas City became insane after attending a few of Sam Jones' meetings.

Spiritualism is not a cause for shattered nerves; it is by far the happiest religion in the world. We do not have that fear of death that those have who are brought up in the orthodox faith. We know of many poor, weakly, nervous beings from the church that have become strong and well after becoming Spiritualists. There is no hell yawning to receive our souls, neither are we going to a little seven by nine heaven, with walls of pearl, to walk the golden streets and play on a harp through all eternity.

"Trouble drives people into Spiritualism." Truly it does, and they find it a good place to go. Trouble drives people into the church, and many find consolation there. When they are spiritualized by sorrow, and beautiful influences are thrown around them, their loved ones can come near and bring comfort. What matters it if they think it is the Christ spirit? So Spiritualists sit down in their home circle, and when conditions are harmonious the loved ones come and we feel their presence. We know that we are blessed, for we shall some day be reunited. Truly, "death is swallowed up in victory."

Spiritualism is nothing mysterious after all; no, indeed, it is perfectly natural. We live a natural life—we die a natural death, and we go to a natural heaven, to grow in love and purity and a knowledge of the truth.

"N. P. Talmage, a Senator of the United States, had his head completely turned by Spiritualism." We wonder if he is a relative of the divine Dr. T., so that might account for the reverend's ire. We have relatives who have taken us to task for being Spiritualists and refusing to believe that the whole Bible is divine. We were told that the Bible could not lie, and if it had said that Jonah swallowed the whale they would have believed it just as quick. Another believes that God is a great, big man, sitting up in the sky on a big, white throne, watching us with

that all-seeing eye. Credulous talk of credulous Spiritualists. They will not believe a thing just because a book says it is so. They believe when they know the truth.

"Spiritual performances are not all humbugs, but can be ascribed to some occult law." Well he might give us the benefit of the doubt until he knows by what law the one phenomenon out of the thousand is done. It might be by a spirit, you know. Supposing the nine hundred and ninety-nine wonderful things in the Bible should be proven false, and just one—the resurrection of Christ—proven true; that would not prove that he was God, but simply a natural fact, that spirits can return, and, consequently, a spirit world. We are just as capable to-day of judging the truth of such things as they were two thousand years ago.

Do not judge Spiritualism by what it was forty years ago. It has advanced in knowledge until to-day it is a light to the world that can not be hid. There is scarcely a church or minister in the land that does not show the effects of this advanced thought—Talmage more than all the rest. He does not deny the fact of spirit return in this extraordinary sermon, but says it is wrong, because God was made to say, through a medium, thousands of years ago, that a witch should not be permitted to live. We can not see what has stirred the reverend gentleman so, unless the report be true that a large number of his audience attended done of Mrs. Williams' seances. Still that ought not to have caused him to make so many misstatements. He has not progressed in historical facts as fast as he has in spiritual ideas. We saw Margaret Kane Fox on a platform last summer in daylight, and there came a perfect storm of raps around her, and I venture to say that over one-half of the phenomena to-day are produced in the light.

No one but a minister would cut hot mince pie just before retiring; hence we never see Prof's astride of the foot of the bed. But we do use "frequent ablutions of pure water for baptism and plenty of fresh air and sunlight for inspiration," and have a clear conscience and so are not troubled about the revivings and persecutions of the church. Yet we would like to ask the brother to be more careful how he mixes Spiritualists with Free-lovers. We know that free-love, so called, exists, and it is a damnable religion, surely, if it can be called a religion; but it belongs not to Spiritualism, as any one will soon find by studying our philosophy. Why not say that the Christians will have a free-love heaven because Christ said that "in heaven they are neither married nor are given in marriage." We are not sure but there is where they get their authority. I do not believe you could find anything worse in their journals (although I never saw one) than you can find in the Bible, and some of the worst are God's chosen people. But it makes a difference, you see. Ministers fall from grace, and it is said they have been a little indiscreet, and it is hushed up as quickly as possible. But let some one claim to be a Spiritualist and do that which is evil, and we are all a "pandemonium of carnality."

"An unclean, damnable religion," that he consigns to hell from which he says it came. He would gather it all up, everything that ever came from a spirit "blest or damned," and annihilate it with one blast from his Talmage gun. That is a wide sweep; away goes everything God ever said—the Ten Commandments; the resurrection of Christ; all the prophecies and visions; the revelations of John; heaven and hell; God and devil; all with one thunderous thump from Talmage's fist. For it all came through spirit intercourse—spirit of God; spirit of Christ; spirit of Moses and Elias; spirit of Samuel and all the rest. We think the big gun has harmed the Rev. Talmage's anatomy back upon his own head. And he gets out from the debris and straightway holds a seance in his own church.

Brother and sister Spiritualists, we can do likewise, and may that sermon be the means of uniting in still stronger bonds our whole fraternity. Throw away all your little differences, and come out boldly against the hosts that are marshalled against us, and all things shall work together for good to those that love truth.

"A."

NEWTON, KANS., May 3, 1888.

**Muncie, Ind.**

To the Editor of The Better Way.

I wish to say something in behalf of Mrs. Nellie T. Brigham's lectures here. She delivered four, and I think I know that the community of Muncie never had a better treat. Some think that Miss Jennie B. Hagan is better, and some think that Mrs. Brigham is. Of course this is natural. What suits one does not exactly suit another; we cannot expect to suit all alike. As a general conclusion, however, the city of Muncie has no had such a treat for many a day, if even some of the older citizens think that William Denton was as good; and so it is, every one has a choice. One thing I am certain of, and that is this: If either of those ladies ever visit Muncie again they will be greeted with good audiences. There were two pieces of poetry improvised that carried the house away. One was on "Natural Gas," by Miss Jennie B. Hagan, and the other was on "Decoration Day," by Mrs. Nellie T. Brigham. I have heard some two or three gentlemen say they would give five dollars for the one on Decoration Day, and the one on Natural Gas run from one dollar up to ten. Every one that heard them was sorry that there was not a short-hand reporter to take them; in fact, they would have been glad to have had the whole of the lectures with each question reported. All I regret is that we are not able to sit and hear one of those grand women lecture every Sunday afternoon and evening. I do not believe I would ever become wearied of hearing such grand truths. To close this letter I will say I am nearly 58 years old, and was raised in the Methodist church, and now having been only about four years investigating Spiritualism, I have learned in that time more, as regards future life, than I ever knew; I say that 54 years of my life is, or has been a blank. It seems to me that I can sit down and read the Bible with more satisfaction and understanding than ever I did, and I had Adam Clark's commentaries to refer to, but with all that I could not read and understand so well as I now can by the aid of the truth of Spiritualism. It seems to me there is more common sense reason in the teachings of Spiritualism than anything that I have ever read, and I have not read much either, in comparison with many others.

Well, I will close by saying: May those grand women live along life, so as to teach the grand truths to all mankind.

Yours for the truth,

May 7, 1888. J. E. CROSSFIELD, Sec'y.

Nothing in this world can be more true than that education of the head without the heart simply increases the power of crime; the great danger of this country to-day is from a want of education of the heart.—George A. Angell.